THREE SERMONS PREACHED

By the Reverend, and Learned,

Dr. *Richard Stuart*,

Dean of St. *Pauls*, afterwards Dean of *Westminster*, and Clerk of the Closet to the late King *Charles*.

To which is added

A fourth SERMON, Preached by the Right Reverend Father in God

SAMUEL HARSNETT,

Lord Arch-bishop of *York*.

The second Edition Corrected and Amended.

Σοφὺς νομίζω, μὴ τοὺς ἀκριβῶς περὶ μικρῶν ὁριζομένους, ἀλλὰ τοὺς οὐ περὶ μεγίστων λέγοντας. *Isocrat. Orat. ad Nicoclem.*

LONDON,

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TO THE READERS.

WHat the Great Viscount S. *Alban* said of Time, we have but too just cause to apply to ours: Like a River they conveigh unto us that which is Light and blown up; but sink and drown that which is weighty and solid. Our Presses (crowded with pittifull Scriblers of all Sects and sizes) have their Diurnall and Nocturnall sweates: yet after much travell and hard labour, they bring forth little else, but buzzing swarmes of

buſie flies: and (as the beſt of Satyriſts complains):

Tot pariter Pelues, & Tintinnabula dicas
Pulſari, ——— *Juvenal. Sat. 6.*

Amidſt this confuſed noiſe of tinkling *Cymbals*, may it pleaſe your diſtempered eares to entertaine ἐύηχον, *one well-tuned*, in whom is no jarring: nothing but what invites to *Harmony*, *Peace*, and *Concord*? One, who being Dead, yet preacheth: and if men will not ſtill be Adders, refuſing to heare the voyce of the wiſe Charmer, he may, like *Davids* Harp, contribute, in ſome meaſure at leaſt, to the allaying this Nations, (once Delight, but now) tormentor, the Reſtleſſe ſpirit of Contradiction. For let us but ſtand ſtill a while (if we yet n) and conſider, what ſtrange eſſons this Tempeſtuous Age hath

hath infus'd into us. S. *Paul* bids us lift up holy hands without wrath: But we have turned *Proselytes* to *Peter's* sword: and there have not beene wanting Masters of *Offence*, to *Teach our hands to war, and our fingers to fight.* As for our *Harps*, we hanged them up (as now useless) upon the Trees (and so not cursless neither) because they sounded no Discord, and so would not advance on towards our great End, *Confusion.*

Thus have imprudent men either quite robbed themselves of those holy men and means which God in mercy gave them; or else (which is but little better) exchanged χρύσια χαλκείων, *Gold* for *Counters*: the *Cherubins* of the *Temple*, for the Calves in *Bethel*: and *Aaron's* golden *Bells*, for *Alexanders* sounding *Brasse*:

That these Electors may (at length) see τὸ ἄτοπον, the *Absurdnesse*

of their choice: and how, contrary to all shadow of *chrisis*, they have sentenced those men, as unworthy of this World, of whom this World is not worthy: I here present unto them three Drops from that pious Head, which the cloven foote of our pampered *Jesurun* had kick'd into an *Helicon* of *Tears*. If I tell you our grave Authors name, (and it will not be convenient (yet) to tell you his descent) I hope the Truths he here delivers will not suffer, because of his *Invisum Nomen*. Truth, as it doth not feare, so neither begs, an Auditor. And therefore, whether ye will heare, or whether ye will forbeare (*Ezek*, 2. 7.) the three Sermons next following were preached by *Richard Stuart*, Dr. of Civill Law, Chaplain in Ordinary, and Clerke of the *Closet* to his sacred Majesty, King *Charls* (now with God) Dean of S. *Pauls* in *London*; and now

now (after much experince of both fortunes) advanced to an higher attendance in the Court of Heaven.

The latter part of his life was ſpun out in a kind of baniſhment: for what cauſe let his firſt Sermon tell you. He had now learnt to be at home abroad; and was able to ſay with patient (and therefore valiant *Paul*) Ἐγὼ ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι. *Phili.* 4. 11. And If we who ſtill ſit on the black lips of *Euphrates*, *Pſal* 137. do but ſeriouſly contemplate our own faces in that troubled Glaſſe, we may (though not ſing, yet) ſay:

——Poteras jam, Cadme, videri
Exilio fœlix. ——*Ovid. Met.* 3.

As he lived ſo he died in Exile: and lies buried at *Paris* in *France*. And though wee could not afford him a place to reſt his head on here,

yet we may bestow an Epitaph: and let it be without flattery: (*neque enim verendum est, ne sit nimium, quod esse maximum debet. Plin. Lib. 8. Epist. ult.*)

Hic { *Magna est veritas:*
Invicta jacet Pietas:
Illæsa manet Patientia.

The Funerall being over, let us now see what the party deceased hath left behind him. These Orphan-Sermons were not (for ought I know) trusted to the care of either Executor or Overseer. Now, 'twere pity three such elegant children should either (by falling into the fierce hands of some hot-headed professor) be cast into a fiery Furnace; or that (at long running) some more wary person should (by an odd way of prescription) force them to call him *Abba*, and he publish them as γνήσια τέκνα, his

his own Legitimate iſſue. For the preventing of ſuch either miſcheiſe, or miſtake, I have now publiſhed theſe three, hoping that others may thereby alſo be incited, to make publick ſuch other pieces of this rare work-man, which yet remaine ſecret in their private hands.

The firſt of theſe three, is concerning *Scandal*: I have now placed it firſt (not for it's ſubject, or birth-right only, but) becauſe it is the beſt: and it is the beſt, becauſe it is the longeſt. In this Sermon, our haſty brethren (Sons of the ſame Fathers with us) may (as in a plain-dealing Glaſſe) ſee, how cauſeleſsly and contrary to all that is either juſt, or ſober, they have caſt thoſe out of the holy places, as perſons groſſely ſuperſtitious, and whom much waſhing had made unclean.

Theſe

These μυλοκίφαλοι (ἐπειφερόμενοι παντὶ ἀνέμῳ) may from this Sermon learn, that obedience to their holy Mother is far better then sacrificing and grinding their brethren. Let such men read the conclusion of *Plutarchs* Booke, περὶ Δεισιδαιμονίας and take heed, least while there is such gaping against *Gnats*, *Camels* doe not slip downe their throats. Excellent is that saying of Mr. *George Herbert*, (the devout *Bernard* of our Church) concerning the Injunction for kneeling at the holy Communion: *Contentiousness in a Feast of Charity, is more scandall then any posture*: 'tis in his *Country-Parson pag.* 92.

They of *Rome* too may here see what a great blocke their Image-Worship is to the Jewes conversion. Let then St. *Chrysostome's* Fatherly advice be done by us all, φύμα ἄφημον κλυπώμεθα, καὶ πρόσωποις καθαροῖς Let us shun offensive words, and scan-

ſcandalous Works; let neither our mouths preach ἰμάντας, ſcandalous *Homilies* or *Sermons*; nor our lives exhort others to ſinne. Let us *Give no offence neither to the Jews nor to the Gentiles, nor to the Church of God.*

The ſecond is an Eaſter Sermon *Chryſologus* (*Serm.* 69.) beſtowes an Epitaph upon our Savionr.

Cunctorum Reſurrectio ſepelitur:
Here lies the Reſurrection buried.

Our Doctor ſhewes *the place where the Lord did lye*; but with all tels you with forcible Arguments, that the *Reſurrection* is now *Riſen.* In this Diſcourſe, you'le find thoſe ſtrange opinions of Worſhipping of Reliques, and Chriſts corporall ubiquity, briefly, ſolidly, aud charitably confuted.

The third is a *Funerall Sermon*: which you will not repent to have read:

read: it being upon a Text, which admits much variety of Interpretations.

To these three is added a fourth Sermon preached, long since, at S. *Pauls* Crosse, by *Samuel Harsnett*, Fellow of *Pembroke Hall* in *Cambridge*: afterwards advanced to the Archiepiscopall Chaire of *Yorke*. It is concerning Gods Free-Grace, and mans Free-will: I will not pass any Sentance upon this worke; I only say with S. *Aug.* (*Epist.* 46.) *Si non sit Gratia Dei, quomodo mundum salvabit Deus? Si non sit Liberum Arbitrium, quomodo Judicabit mundum Deus?* Take away Gods Free-Grace, and farewell Heaven: Take away Mans Free-will, what can the day of Judgment say to us?

But I will not any longer keep you at the Doore: passe on, and be ye followers of these great Doctors, as they are of Christ, Forget

not

not the Resolution of that grave Roman: *Nihil opinionis causa, omnia conscientiæ faciam. Senec. de Ira. 3. 41.*

T. H.

A Table

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A Table of the Texts.

1 COR. 10. 30.

Give no offence neither to the Jewes, nor to the Gentiles, nor to the Church of God,

MATTH. 28. 6.

Come see the place where the Lord lay.

1 COR. 15. 29.

If the dead arise not at all, why are they then baptized for the Dead?

EZEK. 33. 11.

As I live saith the Lord, I do not delight in The death of the Wicked.

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A SERMON

Preached on St. PETER's Day, at S. *Pauls* crosſs in *London*.

The Text.

1 CORINTH. 10. 32.

Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.

GOod Carriage is as well a point of *Religion*, as of *Civility*, and muſt be learned no leſſe in the *Temple*, then in the *Court*: I mean not thoſe Antick geſtures, whereby men ſtrive

to put off their Countrey, women their Sex, but a conſcientious care of outward actions, leaſt by their obliquity, we either hazard the growth of them, whom the Church hath already caught; or hinder their entrance whom ſhe yet longs for. Here then Virtue is the chief Behaviour, and (if my Text may judge of carriage) he cannot want complement, that wants not innocency. Boaſt not now of a Courtly garb, or a ſmooth faining language: Godlineſs is good manners, and Regeneration the nobleſt birth; yea, he is beſt bred who *gives no offence.*

Here is a Direction to a great *City* from a greater *Apoſtle*, which may challenge your attentions, becauſe it was written by *St. Paul.* And this circumſtance may add to your patience, that it was ſent to *Corinth* (a Map of this place wherein you are) *Achaiæ Caput, Graciæ Decus* (ſaith *Florus*) *The Head of Achaia, the Glory of Greece. Inter maria quaſi ſpectaculo expoſita: It was ſet upon Waters too, as for a ſpectacle.* Pitty it were, that this Church ſhould want inſtruction, whoſe example may be ſo doctrinall to her neighbour Cities, eſpecially in her greateſt want, and in a ſtate ſo dangerous. Do but conſider it.

Corinth

Corinth was rich indeed, in *Gold* and *Merchandize*, in the wealth of *Greece*, and in the *Commodities* of all other *Nations*: only here was her poverty, she was too rich in *Religions*: For (as if they were to be sold too) she had choice of each severall sort, *Judaism*, *Paganism*, and *Christianism*. VVant any Faith? *Corinth* can furnish you. Here you may descry a *Church* there a *Shrine*, yonder a *Synagogue*: In this place you may see *Christ* worshipped, go on, you may hear *Him* questioned, and in the next street blasphemed. Nay, the *Christian* part was not well settled: some were of strong *Resolution*, others weak, of an inconstant frame: so that this baptized number scarce seemed one body, the members were so unlike. Amidst this sea of distractions, the *Church* must needs hazard *Shipwrack*, if an *Apostle* be not the *Pilot*. Hence therefore he draws his directing *Compass*, and my *Text* is the *Card* which they must sail by, *Give no offence, neither to the Jews, nor to the Gentiles, nor to the Church of God.*

To come nearer the Text.

You know, the best *Lawes* have commonly the *meanest birth*, they are begotten by mens *ill manners*: the wickedness

of all humane kind gave life to the *Decalogue*; and this precept here was more immediately occasioned by some abuse in *Corinth*, concerning things offered up to *Idols*. The *Delinquents* were chiefly of two sorts: some *Christians* (valiantly wicked) would adventure to eat *meats* at the Pagans religious *Feasts*; in the midst of an Idol-Temple: and the fault once past, it was easy (they thought) to dispute themselves *inocent*. For had not S. *Paul* himself taught them, that *An idol was nothing*? as little able to unhallow meat, as to sanctifie it? what hurt then in these *solemn meetings*, where they might *maintain friendship*, without loss to *Religion*? the apostle replies, v. 19. *An idol indeed is nothing*: but these things are sacrificed to *Devils*, and therefore to partake in these religious meetings, is to communicate with *Devils*; a fact in its own nature, and in it self unlawful. Nay (besides the crime) it was most grosly scandalous, first to the *Jewes*, who must needs hence imagine the Disciples were *Idolators*; and then, what hope of their conversion? secondly, to the *Gentiles*, for if *Christians* will be their associates, their religion sure was not then so blameable. Lastly, to the Church, who must needs grieve, that her

first

first sons shonld be *Apostates*; but especially to those of the weaker sort, whose mouths might (by such facts) be brought to eat that which their consciences abhorred.

Others there were that did offend more modestly, whose actions were in themselvs indifferent, only they were too carelèss, and therefore to be accounted sinners, because they made others sin. Such were they that forbare the Temples, and yet did eat too, with the offence of others. For see, these meats may lawfully be bought in the Market, v. 25. where they were often sold for their Priests commodity (as *Herodotus* intimates in his *Euterpe*, and S. *Aug.* in his 78. *Prop.* upon the *Romans*) they might lawfully be eaten too at each privat meeting, v. 27. yet if a Christian chanced to light upon a Professor, who in a Courteous unkindness will needs forewarn him, *Take heed, these things were offered up to Idols*: in this case, either to buy, or eat, were sinfully uncharitable: not that the act in it self is unlawful, but that it is thus made scandalous.

These things premised, my text straight follows, and (with their help) admits this Division:

Here is,

1. A Precept, *Give no offence.*
2. Its application. *Neither to the Jews, &c.*

The precept must thus be doubled:

Give no offence.

1. By doing things in themselves unlawfull, as by eating publickly in an Idol-Temple.

Give no offence.

2. By an uncharitable carriage in things indifferent, as by eating carelesly in private converse.

The application is likewise doubled.

1. It respects those that are without: *Neither to the Jews, nor to the Gentiles.*

2. It concerns the Sons of the Church: *Neither to the Church of God.*

My discourse will insist upon these two particulars:

Give no offence, { 1. In unlawfull things. 2. In things indifferent.

And to each of these severall parts, I shall annex that two-fold Application, desiring, that in all things unlawfull and indifferent, *Jewes* and *Gentiles* (strangers) may be free from scandall, and our own Church from offence.

VVe

VVe read, that *Peter* (this daies Saint) was checked by our Apostle, about this point we have in hand, I withstood him to the face (saith he) for be was to be blamed, *Galat.* 2. the reason was, because by his dissembling carriage he had seduced *Barnabas*, and given scandal to the new-won *Gentiles*, which were at *Antioch*. How this can stand with *Peters* commanding supremacy, let the Jesuits see to it: I only observe from S. *Aug. Est laus, &c.* (tis in his 9. Epistle.) 'Twas *Peters* honour, that he was thus rebuked, for it appeared by his serious amendment, how good he was, and how tractable, and his repentance gave this unquestioned testimony, that his heart was as full of humility, as it was of zeal.

Beloved, he best keeps this day, who imitates this *Apostle*, who doth as well follow, as remember him: and without all doubt, the only way to become a Saint, is to be such an *Auditor*. Thus then do these Apostles both preach unto you, St. *Peter* by his example, and *S. Paul* in the words which I have chosen, *Give none offence, neither to Jew nor Gentile.* And first hear what I called my first part, *Give none offence, by doing things which in themselves are unlawful.*

What an *Offence* is, may best be known by that Metaphor wherein my Text decyphers it, For Πρόσκομμα, (the word implied which we render *Offence*) properly signifies some *let*, that hinders our sure footing; a stone perhaps, or the like impediment, wherby our feet trip, and faulter. And you know that Christ is not our life only, but our true way to life, by faith in him we all here walk towards heaven. He therefore may be said to offend us, at whose bad actions we either stumble, and so slack our pace; or else at whose vile example we fall flat down, and grow lame by impenitency. *Tertulian* will have it, *Malæ rei exemplum ædificans ad delictum: An edifying sin, that helps to build up transgressions.* For, when upon the foundation of a bad example, we are brought to lay our sin too, then the building is compleat; the Schools that they may make this *Vice* more conspicuous, oppose it to a *Vertue*, which they call *Correctio fratrum, Brotherly reproof*, a chief, and main part of *Charity*. For, we were not created for our selves alone, nor may we learn for this reason only, to become learned, but that we may be Teachers too. We are so far bound from offending, that we must do good to others. Twas the

Quare

Quare of *Cain*: *Am I my Brothers Keeper.*

The dispute is too subtle, whether all seducing *crimes* be *offences* or no, especially when they do harm beyond the Actors intention? as when *Ammon* courted *Thamar*, was it Incest, or a Scandall? for his intent was not his sisters ruine, but his own foule delight. The more wary Doctors conclude, it was both: but I leave it, *Athens* is more fit for such Discourses, and I must remember we are now at *Corinth.*

It may better deserve our thoughts, to consider with what variety of dangerous attempts *Scandal* besets our weaknesse, how it bids open war, and useth our own Passions, as Engines, to assault us. In this man it deals by *Love*, in the next by *Fear*, a third it assailes by *Hatred*: it (indeed) bribes our affections, and makes them all turn Traytors to the *Soul.* This appears in that grand sinne of *David*, that offensive and murtherous *Adultery*; this sin darted Scandals, and gave wounds to all them that did but hear it: 1. To his own people by *Love* and *Respect*, for *David* was honourable;

and becauſe a *Prophet*, his life was thought exemplary: if then he turn wanton, who will not follow him? probably there were ſome among the people, who would ſooner be brought to think Adultery no ſin; then to hold *David* vitious. Thus *Cato*'s drunkenneſs gave ſcandal to ſtrict *Seneca*, whoſe Philoſophy could not diſcern the *Vice* it ſelf, becauſe it was cloathed in a grave example. 2. Upon the *Philiſtins* it wrought by hatred: they deteſted his Perſon, and from hence began to blaſpheme his God too: what hope now to make them *Proſelytes*? nay, what reproachful words would they not utter? behold the fruits of this *Jewiſh Faith*, whoſe very Prophets are adulterous? 3. Search *Joab's* actions, and 'tis probable; his Maſters ſin made him ſin for fear. If *David* decree *Uriahs* murther, he muſt not but act it; for the Letters were his direction, and (alas) he dares not ſpare, if they be bloudy. But *Joab* was herein moſt valiant, he durſt neglect the command of *God*, that he might pleaſe a *Man*. Of all Traytors this paſſion is the baſeſt, which makes us ſin for company, and to pleaſe great ones, as if, where they are *wicked*, it were ſawcy to be *good*, or ill

manners

manners that our innocency should be thought to reprove our betters. *Sulpitius Severus* obiserves this of *Nero* (in the 3. of his History) *that it was his own bad life, which made him hate Christians*: for he still thought they censured him, and could not but expect what they knew he deserved. Would the Disciples but have turned bad to please him, they might (no doubt) have kept their *Faith*, by forfeiting their *Manners*: but they had learned rather to suffer for *Truth*, then to sinne for *Fear*.

You see, by *Davids* fact, how true it is of this infectious sin, what holy *Cyprian* hath of those who were present at the old Pagan-sports, *Discit facere, dum consuescit videre* (in his 6. *de spectaculis.*) At these sports each Spectator becomes an Agent, and acts a part by seeing Actors play.

It appears then first, what this sin is; and then how many ways it assaults us: in both (you see) it is dangerous, and what need we have of a strict prohibition. If you'l believe a *Critick*, my Text is most punctual, & must needs forbid all kinds of this obliquity, because it forbids the least. For 'tis not said here, *Give no scandal onely*, but ἀπρόσκοποι γίνεσθε, *be free from offence*,

fence, as well from the *Less*, as from the *Greater Evil*. We read in the 9 to the *Romans*, at the last verse (and S. *Paul* did borrow it from the Prophet *Esay*) *Behold, I lay in Sion*, λίθον προσκόμμα & καὶ πέτραν σκανδάλου, and in the Hebrew 'tis *Lapis offensionis*, but *Petra scandali*, *a stone of offence*, but *a Rock of scandal*: So then from that we may slip, but perhaps recover; from this a man falls headlong down, and the chance is desperate. Our last Translators seem to approve it too in the 14. to the *Romans*, and the 13. *verse, That you put not in your Brothers way*, πρόσκομμα ἢ σκάνδαλον, which they render, *A stumbling block, and an occasion to fall*. Thus then we stumble by an *Offence*, but we fall by a *scandall*. When mean men grow vitious, their sins may be but stones: but when our *Leaders* err, what *Rocks* are their transgressions? If this or that man sin, some few may stumble: but when Crimes become practises, then some fall down *wounded*, and others lie stark *dead*.

Observe too, that as there may be *heresie* in our *lives*: So there may be *Crimes* in our *Opinions*. We may deny God in our workes (saith Saint *Paul*) although our tongues be silent: and 'tis

as

as plain in Scripture, that bad Doctrine is Fornication, although the false Prophet be ne're so chaste. 'Tis true then Men may speak Rocks as well as act them, and make the wayes of the Church as dangerous by their stony *Opinions*, as by their foul *Examples*. Who doubts but a *Corinthian Elder* might give as great offence by teaching falsly concerning those meats, as he could by eating in a forbidden place? nay, 'tis plain, this passage is concerning *Doctrine* too: for (without all doubt) the *Apostle* did not more labour to correct the Deeds of this Church, then to mend the Errors of their mis-led *Opinions*. Give then no *scandall*, neither by *Life* nor *Doctrine*, neither by wicked *acts*, nor more vile *Opinions*, let neither your hand cast stones, nor your tongue utter rocks to the People; ἀπρόσκοποι γίνεσθε, *Give none offence in things unlawfull.*

The application followes, *Neither to the Jewes, nor to the Gentiles, nor to the Church of God.*

But what? In one *Corinth* so many factious varieties? *Jewes* against *Gentiles*, and both these too divided from the

the *Christians?* amidst these distractions, 'tis best sure to be *Neutrall*; for who would yet make choice of any *Faith?* Let the *Scribe* either yeild to the *Gospel*, or the *Sophies* of *Greece* to the Law of *Moses*, or else let S. *Paul* give way to the *Philosophers*. As things here stand, to look on is the best course, and the most compendious way to avoid all scandall, is to turne *Atheist*.

Good, politique blasphemy! pendulous *Corinthians*, περιφερόμενοι whirled about with every wind, which bloweth them whither it listeth. Now they turn with the *Jewish Scribes*, anon with *Christs Apostles*, ere long they change this holy faith, if either a *Stoick* chance to dispute with them, or an *Epicure* to invite them. Sometimes they approve highly of the *Christian Beliefe*, because they see, 'tis back'd by the *Jewes* owne Prophets, and guarded with such armed Legions of convincing arguments. Again, they remember, that *Paganism* is *Corinth's* old *Religion*, and their giddy brains straight doat upon Antiquities. In the mean time, these Changelings give none *offence*, their ambiguous postures are so far from displeasing, that you would think S. *Pauls* owne carriage

was

was not more absolute. To the *Jews* they become plain *Jews*, to the *Grecians Gentiles*, and (for a spurt too) they can believe as much, as the most firm Apostle; yet here is the difference: S. *Paul* altered the cloaths of Religion, but these men change the body. He was content to yield in Ceremonies, but these (with greater ease) put off their faith too. Our Apostle did it, that he might by all means *save some*, these, that by no means they may *displease any*; and so that all be friends, no matter for salvation.

Is this the way to live inoffensive? must the Remedy be worse then the Disease it self? and is there no course to cure a *scandal*, but by more horrid *Atheism*? If our Faith displease, let us answer with *Tertullian*, *Bona res neminem scandalizant, nisi malam mentem*, Good meats displease none, but the distemperate Palates: and must the wholesome dishes be barr'd the Table, because they offend the Aguish? no *scandal*, in this case, is medicinable: You know a Physician offends the sick, that he may the more surely cure him. If to do well, cause discontent, we then offend, not against men, but their errors, and in this regard we are tender

to

to the Persons themselves, when we strike down their ignorance.

There are men of a resolved opinion, to whom S. *Paul* here writes: for sure those unsettled braines have not more need of Physick then of an Apostle. It is the Apostles Rule, *Stand fast in the faith*, and then yet, *Give none offence, neither to the Jewes &c.*

A large compass to a *Christian* man, the whole world is made his Theater, his Charitie must negotiate with all men, and (for his Masters gain) he must hold commerce with all, even with those that hate him too. He is apt enough to provide for the Houshold of *Faith*; but *Jewes* and *Gentiles* are made his charge too.

It were to be wished, that Saint *Paul* had written these words to *Rome*, because (sure) they never heard of what's here said to *Corinth*: For would they then within the same Walls entertain *Jewes*, and yet worship Images? Would they make themselves as accurst by *Scandall*, as the *Jewes* by Infidelity? Nay, thats not enough to Worship them, they must bee taught to doe wonders too, to *Groane*, and *Weep*, and *Bleed*, that

that the people may be sure to think so many *Pictures*, so many *Deities*. So that there's now no better sport in *Rome*, then to see a Picture play a Miracle, and a slie *Jew* discover it.

But is not this *Offence* the Wisdome of the *See*? this *scandal* is publick policy, and the whole world is beholding to it. For the *Jewes* conversion is a sign too fatall, and argues an end, not of their power onely, but of the universe; and better an *offence* perhaps, then this great dissolution.

They may reply, the *scandall* is passive only, the *Jews* indeed are offended, but the fault lies in themselves. For, to paint *God* the *Son* in the same shape he tooke, or the *Holy Ghost* in that shape wherein he descended, is so reasonable that it needs no Proof. And because *Daniel* stiles God the Father; *The Ancient of Dayes*, doth it not follow, that he may well undergoe the similitude of a *Grave old man*? Yes sure: and so they might paint *Cato* like a Woman too, because *Paterculus* describes him, *Homo Virtuti simillimus*: *A man like to Virtue her self*, and Virtue may be pictured. *Bellarm. 2. Eccl. Triumph. cap. 8.*

But

But they must know, to paint a *Deity*, besides the *scandall*, tis unlawfull too; *Thou shalt make no similitude, for you saw none in the day that the Lord spoke unto you in Mount Horeb, Deut.* 4. 15. They must make no Image of *God* then, for twas of *Him* they saw no similitude: In this *Truth* the *Fathers* are all peremptory, that *God* must not be portrayed: So *Clem. Alexandrinus*, *Athanasius*, *Hierom*, *Augustin*, *Theodoret*, and others: nay, *Rome's* own Doctors, *Durand*, *Abulensis*, and the *Jesuits* acknowledge it; only with a nice fixion (which they learne from *Trent*) they can avoid both all these Authors, and the strict Law in *Deuteronomy*; You must make no similitude: True, of the *Nature* of God, or of his *Essence*; but you may of his *Attributes*, as by an old man you may represent his *Eternity*.

A meer Invention! But yet, some Jew may say, Old age is rather an Emblem of *Mortality*. If such distinctions may be suffered, Christ died in vain to take away the curse of the Law, for these mens wits could abrogate it. Admit but this Art, and say, what Law can hold us? we may then sin confidently, and (instead of Repentant teares) laugh at some new distinction;

ſtinction; *You may not uſe Sorcery*: True, not with that Witch at *Endor*, to get ſome poor reward; but you may perhaps with *Sylveſter* the ſecond, that you may gain a *Popedome*.

'Twere good they would learne from the Civilians, *Non eſt diſtinguendum, ubi non diſtinguit Lex*, To diſtinguiſh without warrant from the Law it ſelf, is not Art, but preſumption.

Yet, I would they did but make them: the *Scandall* is intollerable, when they adore an *Image*. And yet, ſee! they grow more offenſive by defending it. The diſtinction between Service and Worſhip, between an *Idoll* and an *Image*, what Jew doth not deride? and when they ſay, they worſhip not the Pictures themſelves, but that which they repreſent, this doth increaſe their laughter. For, what *Jew* will think, his fore-Fathers (whom yet the Prophets called Idolaters) could ſo far doat, as to terminate their Worſhip upon Gold and Stones? They worſhipped God in an Image: and what is it elſe, that he forbids in our ſecond Commandement? for, to think, that he there prohibits either the worſhip of an Image it ſelf, or of a falſe Deity under an Image, were

to

to accuse the Law-giver of vaine repetitions: for they were both forbidden in the precedent words, *Thou shalt have none other Gods before me.* In this therefore his meaning is not, to forbid the worship of a *False* God, but the false worship of a *True*; not the Adoration of *Images* themselves, but of God in *Images.* There is no *Jesuit* so impudent, as to deny *Aarons* Calfe to have been an *Idol*; and yet, that in this similitude the people did worship to the God of *Israel*, (besides the Circumstance of the Text) it appears by the confession of their own Divines. The Text I quote from *Nehemiah* in the ninth of his Historie, at the 18. verse, where he relates this passage: yea, *when they had made them a molten Calfe*, and said, *Iste est Deus Tuus, This is thy God, which brought thee up out of Egypt*: Thy God, that is, the similitude of thy God. For *Israel* could not think the *Image* brought them up: that were to make the power of the *Calfe* older then the *Calf* it self: and as much as to say, the Idol brought them up out of *Egypt* fourty dayes before it was made.

To say, That in this *Image* they did worship

worship to the *Egyptian* gods, is a conceit fit for none but a *Jesuit*. For, what colour hath it? The *Jewes* well knew, that it was *Abrahams* God, who had destroyed their Land, and slain their first-born children, who had made the same Sea a *Walke* to them, and a *Gulph* to *Pharoah*. They knew too, that while they lived by the *Egyptians* gods, they felt nothing but slavish bondage, and yet more bloudy cruelty. Is it probable then, they could imagine that they owed their deliverance to those savage *Deities*? Could they thinke that *Egypts* gods would preserve strangers, and drown their own known Votaries? What? shall *Pharoah* die, who sacrificed to them, and yet they triumph who did neglect them?

I know, the Scripture speaks it often, the *Jewes* by this molten Calfe did forget God that redeemed them: but who knowes not the meaning of this common Phrase? *To offend God is not to remember him*: our sins are our Forgetfulness. To serve God contrary to his express commands, is both to worship and forget him.

The

The Text I quoted is yet more forcible; *They sayd before the Molten Calf, This is thy God which brought thee forth*: and (if they'l believe their own *Burgensis*) 'tis a sure Rule in Scripture, when ever *Elohim* is taken either for *Great men*, as *Judges*, or the like; or else for *false gods*, tis stil joyn'd with an *Adjective*, or a *Verb* of the *plurall number* (tis in his Additions to *Lyra* upon the first of *Genesis*:) But in this Text, the *Verb* is *singular*, *Iste Deus Tuus, quisfecit te ascendere.* It followes then, they worshipped not an Egyptian God, but the God of Heaven in an Egyptian manner; they adored not the *Idoll* it self, but God in the *Idoll.*

To make all sure: Hear *Aarons* Proclamation: *He built an Altar before it, and cryed, saying. To morrow shal be a Feast to Jehovah.* To *Jehovah*, Gods own proper *Name*, and not communicable to any (as all Learned men acknowledge) a Name held by the *Jewes* so superstitiously peculiar, that they'l now a daies scarce sound it. So that, he who affirmes *Aaron* called his Calfe *Jehovah*, but yet sure he meant it was some *Egyptian Deity*, might as well say too (were it for his purpose) that when the Priest called for *Moses* he

he sure did still meane *Pharaoh.*

I end his words: *To morrow shall be a feast to the Lord*: to the Lord then, though under an *Idoll. Rome's* own Doctors do confess this Truth: *Abulensis*, in 7 *Quest.* upon *Exod.* 22. *Ferus* upon the 7. of the *Acts*, *Peres. de Tradit. part.* 3. and (which they must stand to) the new Catechisme put out by *Pius Quintus*, *cap.* 14. upon the first Commandement; *Bellarmine* too, though he calls it a flat lye in *Calvin* (2. *de Eccles. Triumph*, *cap.* 13.) he strait saith, it is probable in the same place, *F. alterum.*

I might further instance in *Jeroboam's* Calves, *Idolls*, as all acknowledge, and yet that in them they did worship to the God of *Jacob*, appeares by *Josephus* (a polite learned *Jew*) who lived much about the time of our Saviour, and therefore in this point rather to be heard, for his Persons sake, then these men for their Art. In the 8. of his *Antiquities* at the 38. Chapter he makes *Jeroboam* thus speak to the People: *Behold, as* Solomon *built God a Temple, so have I honoured him by these Golden Calves; Worship now that God at* Dan *and* Bethel, *which yee once did at* Jerusalem. And *Jehu* (a Prince of *Jeroboam's*

boams faith (for the Text saith, *From his sins he went not*) with what courage did he massacre the Priests of *Baal*, and cries unto *Jehonadab*, *Come see my zeal for the Lord of Hosts*, 2 *Reg.* 10 16. He could not indure that *Baal* should be God, but still he had his Calves too, he worshipped, it seems, the God of Heaven, but yet it was in his Idols.

Judge now, I pray you, which are more tolerable, the worst at *Corinth*, or the best at *Rome*? There some few took meat in an Idol-Temple, but here all deal with Idols themselves. They say, they fix their hearts on God: so did those worst *Corinthians*, and yet their mouths made them *Idolaters*, and then how these mens knees can scape, I know not. For (me thinks) in case of *false Religion*, lesse hurt should come by eating, then adoring. It were good, if (for the *Jews* sake at least) they would leave their Crucifixes, and their whole Heaven of Poppets, *an Heathenish* (they are their own *Cassanders* words) *and gross kinde of worship*. For, to what purpose? unlesse perhaps His *Holinesse* imagines that he can neither truly succeed *Peter*, without denying his *Master*, nor represent *Aaron* without *Idolatry*.

Nor

Nor are their *Laws* lesse offensive, then their *Divinity*. For, would it not make a *Jew* smile to see a *Priest* more severely punish'd for Marriage, then for Fornication? as if the Christian Religion held Wedlock criminal; or at least did more zealously endeavour the execution of her own fancies, then of Gods own Will and Commandements: *Nota unum mirabile; plus puniter Castitas quam Luxuria* (the gloss upon *Lancell* in his *Instit. de his qui promoveri non possunt*) 'Tis strange (saith the *Canonist*) with us; *Nuptial chastity is more strictly punished, then the most wanton lust.*

Yet, I wish that *Rome* only were to be found guilty of these scandalous transgressions, or that our Land were as free from those sins which offend the *Jews*, as 'tis from the *Jews* themselves: *Adulteries* then would be less frequent, and this day be accounted a Day of Rest, and not of Riot. That biting Trade would then be left, wherein (I know not by what incestuous gain) Coine begets Coine upon it self: and we should take care either to strangle the gnawing Serpent, or else to make it tooth-less: shall I call it the *Circumcision* of the Land? It is a burthen

(they say) that neither we, nor our forefathers were well able to bear: must not this crime make the *Jewes* to abhor our *Christian* cruelty? for with this tearing Engine they oppresse strangers only, but we grind our own Brethren.

Nor is it improper to speake here of *Jewes* and of *Gentiles* too, the whole World is a fit subject for this great Auditory. I doubt not, there are here present, who converse with both Nations, some for *Profit*, and some for *Delight*; no people, but some here may either by command perhaps, or else by Curiosity, be brought to deal with them. You then that go down to the Sea in Ships, and whose way lyeth in the midst of great VVaters, give ye none offence, neither to the *Jews*, nor *Turks*, nor *Infidels*, least your ill lives beget their *blasphemy*, and whilst you make your selves a *scorne*, you make your mighty God *contemptible*. Use no fraud in *bargaining*, nor deceit in your slack *performance*, lest Christ himselfe suffer, while your *tongues* offend. For, will strangers think him a God, whose servants are all Atheists? Will they be brought to worship *Christ*, when your owne workes deny him? Thinke not to thrive, if for

your

your sake your Saviour prove a loser.

May they please to heare too: If any here hath to do with our late planted *Colonies*, whether in *Virginia*, or in other places; they are seated (you know) in the midst of the *Gentiles*, aud therefore my Text affords this Caution: *Let them give none offence*; let care be taken that those men you send, be taught first to know God at home; lest our *Plantations* be held to be but *Goal-deliveries*, and our *Land* be thought rather to transport her Crimes, then her *Religion*. Let them be forced to forbeare a Savage cruelty, lest (what others have already done) they make our *Saviours* name grow odious to the *Pagans*, and cause them to speake through bitternesse of soul, *There is no Hell but Christendome*.

But (that all may partake) I must turn this Application into a Song of praise. *Glory be to God, that we are not constrained to dwell in Meshek, nor to have our habitation among the Tents of Kedar.* For our *Brittish Church* is herein blest beyond this of *Corinth*, that she neither hears the *Gentiles* to question, nor the *Jewes* to blaspheme her *Saviour*. VVe all here ac-

cord in that one Halellujah, *Praise, and Honour, and Glory, and Renown, and Power be unto him that sits on the Throne, and to the Lamb for evermore.*

But yet (in too true a sense) we want not them without, men which owe their birth to the *Womb* of this *Church*, and yet now they scorn to call her *Mother*, *Recusants* in the hearts of our chiefest *Cities*. *Nemo tam propè procúlque nobis.* The *Grecians* at *Constantinople* live not so farre from us, as these men do in *England*.

There are too, who separate upon more slight pretences, because (I thinke) our Church consists of *Men*: for, sure, their strict profession must have us all turned *Angels*. You see our state, as the Lilly among the Thorns, so should our Church bear her selfe amidst these oppositions. *Corinth* had *Jewes* and *Gentiles*, whose conversation did (no doubt) pierce her soul; and yet she must be inoffensive, her flower must still remain smooth and harmless: so we have those too, who will needs be without, and to these we shall perform what S. *Paul* injoins us, if (with the Lilly) the scent of our Doctrine remain stil sweet, and our lives be kept white and innocent.

But

But are we not condemned already? It seems by our *Opposites*, that we give *scandall*, and that we give *Offence*. We teach (say they) that *God is the Author of sin*, and their fat eares are prickt with this sharp blasphemy. Do we teach it? but where, I wonder? in what place? in what Author? you see, if the Lilly will bear no Thorns, these men can sow them on. If our *Church* can give no *scandal*, yet they'l make her to do it. Yea, this is *Romes* choicest Art, first to feign us *Heretick*s, and then to rail at us. But yet, they learnt this cunning from the *Gentiles*; for just thus (saith *Minutius*) did they deal with the primitive *Christians*: *Obstruunt pectora, ut ante nos incipiant homines odisse, quàm nôsse.* They possess mens minds with forgeries, that they may make their Hate to prevent their knowledge, that men may learn to detest and abhor us, before they know what we are. Nor yet do they here cease to quarrel: our scandals (it seems) are yet more numerous. It offends them that we hold *Faith* to be a strict personal *confidence*: that we say, *A man may sometimes be sure of his salvation.* It troubles them that we allow not *Free-Will* to be a main Agent when we are first converted; and

they indure not to heare, when we deny *Works* to be *meritorious*. In the 8 of Saint *Matthew* (where our *Saviour* taught the abrogation of *Jewish Ceremonies*, and that the worst Meats could not defile us) the Text intimates, the *Pharisees were offended*; nay, and his *Disciples* from hence seem to intreat his silence. *Master, seest thou not that they are offended?* But did our *Saviour* regard it? *Let them alone* (saith he) *They are blind leaders of the blind.* Christ meant to teach us, when men grow discontented at the *Truth* it selfe, the offence is taken onely, not given; and they be said then, rather to make, then to receive a *scandall.*

But yet, is it *Rome* that cavils? wil that *See* censure, as if she meant to call our Doctrine *Scandalous?* Hypocrite! Let her first cast out the *Beames* out of her owne eyes, and so perhaps those things which in ours are thought *Motes*, shee'l then account for ornaments. In her, there is murthering of Princes maintained by *Mariana*, Æquivocation by Cardinall *Tolet*, and some other *Casuists*; Dispensations and prices upon Remission of sins; *Inprimis* for *Adultery* so much, *Item* for *Sodomy* so much'; it is urged by their own

Espensaus

Espansens upon the first of *Titus* from the Book called *Camer. Apost.* Desperate conclusions! plain enough in their Writings, and yet made more legible by the bloudy Commentaries of their detestable attempts, witnesse the death of the late King of *France*, and *Garnets* Examination in *England*.

But I leave her: they are not her crimes that can make us innocent. Our Doctrine may soon be cleared; but these take offence at our bad lives too, and both sorts of *opposites* appear most eager in this hot pursuit: *Bellarmine* proclaimes it openly; *With the Catholiks* (saith he) *there are some wicked; but not one good among the Protestants*: in his 13 Chapter *de Not. Eccl.* Indeed our answer to this may be a smile; and let it suffice the *Jesuite*, that we now know his *Faith* by his *Charity*; 'tis *magna proposito, sed nimiùm audax* (saith their wandring *Spalatensis.*) The *Cardinall* (by his place perhaps) did there speak big indeed, but yet, 'twas very rashly: and (for ought I know) he hath not yet recal'd it.

He that reads S. *Bernard* to *Eugenius*, or *Petrarch*, or *Mantuan*, would wonder the Divines of *Rome* should grow so censorious, since they have so displayed the

foul abominations of that impious City, that I am sure the Scripture scarce speaks worse of *Sodome*.

I dare not call *Sanctity of life* a true note of the *Church*; for then *Plato*, when he had feigned a Common-wealth had almost feigned a Church too: but yet I am sure it is a *Duty*, and concerns this place no less (nay perhaps more) then *Corinth*. She had a Church (*Christian* indeed) but 'twas corrupt: it had abuses in the *H. Eucharist*, and doubts too about the *Resurrection*. But wee professe our Faith reformed, and what shall wee answer, when men demand, *Shew us this Faith by your Works*? 'Tis easie to say, the Beliefe is reformed, but shew it in your manners. For, do not they live in the midst of ignorance, whose works are works of darkness? If our *People* remain still profane, our *Gentry* Luxurious, and our *Clergy* careless: If our Devotions be grown so cold, that they scarce afford either Almes to *others*, or Prayers to our *selves*: If our poor yet pine before us, and our wealthy become most maliciously covetous, *possident ad hoc tantum, ne possidere alteri liceat*, as S. *Cyprian* speaks in

in his second Epistle, they grow rich for spight, and hoard up the fruits of the Earth, not so much that they may feed *themselves*, as that they may starve *others*: If corruption bear Rule in our Courts of Justice, *& inter leges docetur, quod Legibus interdicitur* (as the same Father speaks in his Book *de Spectac.*) and men learn crimes from those that profess the Law themselves: If *Felix* blush not to turn *Tertullus*, and (rather then Saint *Paul* shall evict a cause) a *Judge* will be an *Orator*: If our Trades be grown to *Cozenage*, and he accounted the best bred Artisan, that knowes to *cheat* most smoothly: if our streets still smell of *Surfets* and our whole Land mourn for the *Riot* of her People: Say, gives not this *scandall* to those without? will not they deride our *Faith*, which bears no better manners? I hope far otherwise. But if these things be so, may we not then take up those words of *Æschines*, εἰς παραδοξολογίαν ἔφυμεν, we are borne the Paradox and Riddle of our Times, A Reformed Church without a Reformation?

Know (Beloved) to win those who now scorn our Communion, not so much

our *Tongues*, as each of our *Lives* must *Preach*. They'l not heare us speake, to whom yet the sound of our good workes will prove most *shrill* and *audible*. Your strict, upright carriage will teach them how pure our *Doctrine* is. Thus may you turn each place into a Temple, your *Examples* will be for *Sermons*; and so (unawares) these men will be at Church, in despite of their *Recusancy*. But if *Charity* hath not, as yet, wrought in you such tendernesse of heart, as to regard *Jews* and *Gentiles*, yet forbear notorious offences at least, in favour of the Church of God; the second part of this application, *Not to the Church of God.*

Τῇ Ἐκκλησίᾳ τοῦ Θεοῦ in my Text. S. *Paul* might (with more ease) have sayd, *Neither to the Jewes nor Gentiles, nor to the Christians.* VVhy these words [*Neither to the Church of God?*] He meant sure, to add some strong perswasion unto a Law so requisite. For see, 'tis Ἐκκλησία, *a selected number*; and you know, choice things must be handled with care. It is τοῦ Θεοῦ, *the choice of God*; and who dares offend what hee delights in? For this Churches sake cease from open sins; their sight is contagious, we wound not our *selves.*

selves alone, we murther out *Spectat.* Goodness (indeed) may dwell by it selfe, as *Lot* in the midst of *Sodome*: but *Sin* is far more plausible; her winning carriage will soone gain *Troops*, and quickly invite whole multitudes. *Judas* may with more ease be an *Apostle* alone, then a *Trayter* without company.

Heare this, ye *Rulers* of the *People*, whose *actions* are as commanding as your *Authority*, who by reason of your eminency in place, have as many to imitate, as obey you; let this feare you into innocency: ponder hence the weight of your future account. For their transgressions are begotten by your Examples, other mens sins increase your reckoning. It was Satans Master-peice, that the Gods of the *Gentiles* were (for the most part) feigned Criminous, *Ut vitiis hominum* (saith *Minutius*) *quadam Authoritas pararetur*, That men might then think they sinned by *Authority*. For, what *Pagan* would not be *angry* or *wanton*, when *Jupiter* (his greatest god) did as well lust, as Thunder? *I have sayd ye are Gods*, saith the *Psalmist*. Yea, Magistrates are gods, and therefore when their sins grow open to the World, each mean man will thinke himselfe-

selfe priviledged: I said, *Ye are Gods, but ye shall dye like men*: and therefore Saint *Cyprian* can best forewarn you, *Fænore quantò fuerit amplior summa dignitatis, tantò magis exigitur usura pœnarum*: *Take heed, upon your sins Gods vengeance will turn Usurer*, according to the Loane of your place and eminency; such interest must you pay in pain and destruction.

Consider this too, ye that affect to sin afore a Witness, as if their testimony were as delightfull, as the sin it self. You that have made your selves Factors for Hell, and indeavour by all meanes possible to make a *Proselyte*; that insnare tender yeares, and turne goodnesse of disposition into the confusion of him that bears it. Alas, *Hos pudet non esse impudentes* (as Saint *Aug.* has it) It makes these young ones blush, that they cannot be more impudent, and they admire to see, how well it becomes you to be wicked. Your example works not only upon their lives, but their opinion too: for, to see men sin so confidently, to see crimes become daily practises, makes them think that sins are but meer *Complements*, and this dull *Innocency*, want of *Breeding*,

Peritior,

Peritior, quò turpior judicatur (as Saint *Cyprian* speaks) they are in love with this your Art of sinning, and think it no lesse then a great commendation, to be so courtly impious. Thinke not to escape with this fond excuse, I intreat them not, I desire not their presence: know (vaine man) that such deeds have their *Eloquence*, and that those sinnes are more perswasive, then honest, invitations. Avoid, shun all such company, and if you will needs be *wicked*, yet be not *scandalous*.

Nor is it enough to forbeare vice onely; in case of *Scandall*, a Christian *Statesman* must foregoe his *Liberty*, he must be content to cast himselfe into bonds, that he may free his neighbour. Indeed we are a *Royall Priesthood*, and each here may speak it (without any note of tyranny) All things are lawful for me: but yet, in these things indifferent, we must confine our selves to the good of others. Each man should be a Law unto us, and we must be as well feareful to offend a *Brother*, as to breake a *Commandement*. *All things are lawfull for us, but all things are not expedient*. We may do all things:

yet

yet lend an ear to what is here mentioned in the second Precept: *Give none offence, by an uncharitable carriage in these things of indifferency.*

It is a Rule of the *Canonists* (and they borrowed it from their owne *Innocentius, lib. magna de Vol. Ext.*) In all our actions three things must be observed: *Quid Liceat, Quid Deceat, Quid Expediat*: *What's Lawfull, what Decent*, and *what Expedient.* Our actions must not be *Lawfull* only; for he that does no more then he is bound to, is rather *Wary* then *Good*, and has learnt onely safe *Dishonesty*, how by keeping the Kingdomes *Laws*, he may abuse her *people. Non omne quod licet, etiam honestum est*, saith *Paulus* the acute *Civilian*: That *Pagan* could distinguish between strict *Law* and *Honesty*. In Rigor things may be done, which yet are neither *Decent* in the actor himselfe, nor *expedient* for the *Commonwealth.* It's thus in the Church too: Many things hath God here left in their own selves indifferent: he hath therefore not forbidden them, because they may oftentimes be done with *safety*. And yet, cannot we be free, except we become injurious? Is there no way to shew our owne

Liberty,

Liberty, but in our neighbors *destruction*? Grant these things to be *lawfull*, yet they may be *unseemly*, and shall we shame our selves? they may be *expedient* too; and shal we indanger others? It is not enough to keepe the first *Precept*, to forbeare things *unlawfull*; a *Christian* man must be wary too in matters of indifferency.

But did not *Christ* dye to free us? shall *Precepts* then still bind us in these slights of *Ceremonies*? What? shall *meats* and *Vestments*, and each *gesture* trouble us? If in these things we remaine yet solicitous, what *Jew* can be more servile? Lo! see a *Canaan* in the midst of *Egypt*, freedome in the house of *bondage*; and in the chains of the *Gospel* of *Christ*, no less then a true *Royalty*. The *Jews* were to abstain, as well from eating those consecrated meats, as from imbrewing their hands in the bloud of their Neighbours; for such things being unto them both made in themselves *unlawfull*, these meats were as well a *Crime*, as the *Murther*. But, when *Christians* were injoyned to abstaine, it was not for any impurity in the things themselves, but lest they should give *scandall* to those they lived with.

They

They were forbidden to eat: but yet taught too, that al those meats were in themselves most *lawfull*. Thus were they at the same time both free and fetter'd: their consciences were inlarged by *Knowledge*, and their mouths shut up by *Charity*.

For observe, our Christian liberty consists rather in that we know, then in what we do. If we be firmly resolved, that such things are indifferent, our Freedome remaines untoucht, although for our outward act, we be either ruled by *Decency*, or else awed by *Scandall*; though either the Princes *Sword* doth command our actions, or the Keyes of the Church direct them. In the *Civil Law*, when a Servant received his *Freedome*, hee straight left off to be slavish to his Lord; but yet, he was still bound to be obsequious, hee was tyed to some few imployments, and the Law cals them *Opera libertorum*, a Free mans services: It is so with us. God hath freed our soules from that old *Jewish* Vassalage; but yet (know this too) we must now still be dutifull. *All things are lawfull for us*, there is our manumission; yet saith my Text, *Give none offence*, we still owe these *Free*-services. Nay, in such things indifferent, my *Text*, and

and the *Church*, and the *Magistrate*, all these may bind the conscience, and yet the conscience be free: yet here is the difference: my Text binds immediatly because tis Scripture: the Prince and the Church by means of Scripture, because of this, and such like Texts, *Ye must be subject for conscience sake*, Rom. 13.

Understand then, *Conscience* is two fold: there is a *conscience* of the thing it self, or else a *conscience* of our outward actions. 1. For the things, neither doth my Text attempt it, nor can any humane power make that in it selfe unlawful, which God hath left for indifferent. Meats offered up to Idols may be forbidden indeed but yet they are not unlawful. My Text (I grant) prohibits their use; but yet it turns not their nature. Nor can the Laws of the *Church* make a *Corinthian* conceive as bad of these *meats*, as of *Adultery*. Tis this first conscience, this free opinion, wherin dwels *Christian liberty*, and tis therfore a gift most fit for God, because no man can alter it. 2. For our outward acts, these may be limited: and in them, we are bound in conscience, as to keep my Text, so to observe Authority. *Give none offence*, by eating things offerd up to Idols: what *Corinthian*,

whose

whose hands were not bound by the strict tye of this most solemn *precept*? Nay, this Law did bind his conscience too, yet was his *conscience* free, because he was taught to abstaine, not so much from the meats themselves, as (in them) from offences. he learnt to forbeare (not in a *Jewish* slavery, as if those meats were in themselves impure, but) in a *Christian*, tender respect, because they were then found *scandalous*. You see here, this *Precept* binds our *Consciences*, and yet preserves our *Liberty* in things indifferent; it injoynes a *duty*, and yet implies no *bondage*. I thus leave it: and now take up this *Application*:

Give no offence in matters of indifferency, neither to the Jews nor to the Gentiles. Doth then the *Gospell* take care of *Jewes*? and shall *Gentiles* finde respect among these *Christian precepts*? Here is *Charity* most proper to our *Faith*, that can first love her *Enemies*, and make pious mention of *Jews* and *Gentiles*, before it name Gods owne Church. It seems in the conversion of these Aliens, it is not enough to pray for them: no, nor to preach alone: Cerimonies must be imployed too in this most *Christian* assault, that what we cannot effect

effect by strength, we may, at least, work by stratagem. This was S. *Pauls* own Art, when he meant to vanquish the unbelieving *Jews* under our Lords *dominion.* He prayeth for them, *My hearts desire and Prayer to God for Israel, is, That they may be saved, Rom.* 10. And he Preaches too at *Iconium*, and *Jerusalem*, and *Rome*, as you may read in S. *Lukes* History. These Batteries may fail, and therefore he tries one *Engine* more: In indifferences, *To the Jewes* (saith he) *I became a Jew, that I might win the Jews* (in the 9. of this Epistle, verse 2.) S. *Paul* attempts both Nations: At *Jerusalem* he abstaines from meats, hee vows and purifies, no *Jew* seems more *Leviticall*: But, in *Greece*, all things are *lawfull* for him: an *Epicure* may go beyond him in *Gluttony*, but yet no man in *Freedome.* This practised Souldier did truly apprehend, that the *Gentiles* were as well to be won by a careless carriage, as the *Jews* by his Austerity. Nay, the whole Church was taught this policy, to yeild in *Cerimonies*, that she might gain in *Faith.* For it was a Canon in that first *Christian* Councill: *They must abstaine from meats offered up to Idols, from blood, from things strangled, &c.* in the 15. of the

the *Acts*. It was the onely way to make the *Jewes* accept our Faith, because it imbraced their Manners.

What equal eye hence discries not the Christian course of our first Reformation? We had to deale with neither *Jews* nor *Gentiles*, but yet with a Church so corrupted, that it was not so much a Church as *corruption*. It was indeed, and is most fouly blemisht, most mortally deform'd; but yet may deserve the same respect, that these grosse strangers did. We owe (at least) so much to *Romes* Votaries, as the first Church paid to the *Jew*, and to the *Gentiles*. What marvel then, if we reform, and so use her Liturgy? if we first rectifie, and then keep her Ceremonies? see here, *S. Paul* (with the *Jewes*) commands to abstaine from meats, yet it was for no *Jewish* reason. We may yet keep *Roman* indifferences, if we leave *Romes* opinions. For, though the Body of her *Faith* be sick, yet may her *Garments* be comely: nay, that Church may be dead in her *cloaths*, and yet her *cloaths* not infected.

But violently to scorne old *Rites*, to reject all *Ceremonies*, therefore only because they are now worn at *Rome*, must not this needs give *scandall*? Wil not they hence think

think our *Zeal* but *Malice*, our *Reformation Enmity*, and that we desire not so much to be in the Truth, as to be in Opposition? Many erre, saith *Calvin* (yea, they are *Calvins* owne words) many now erre by indiscretion in Ceremonies, *Videas quosdam quibus sua Libertas non videtur consistere, nisi per esum carnium Die Veneris, in ejus possessionem venerint* (it is in the 3. of his *Institut.* the 9. *Cap.*) *Many* (saith he) *thinke themselves not Lords of their Christian Liberty, unless they take possession of it, by eating flesh on a Friday.* I hope this place affords none such; you can content your selves with a more modest *Freedome*, and have learnt with them, at least to forbeare too when *meats* may be *scandalous*. Here is none (I hope) that do *purposely* affect to *Feast* and to *Revell* upon those dayes of *Fasting*. You know, that such are rather *lawlesse* then *free*, and by their *ostentation* of *Liberty*, doe give notice onely, what slaves they are to their ill-tempered zeale.

Had *S. Paul* been of some mens opinions, he should have said rather, *Give offence to the Jewes*: for their onely way was, to cure a Church by compleate *opposition*.

If

If a stick (saith *Cartwright*) *be crooked, it must be bent as much the other way, that it may* (at length) *gain straightnesse.* Since *Rome* hath been too ful of *Ceremonies*, our only care is, to have none at all. A woodden Rule! fitter for the Workmen at *Lebanon*, then the *Priests* of the *Sanctuary*, (unless perhaps their *Priests* be workmen) But, keep the *Allegory*: It seems, they have bent the *stick*, and 'tis now the other way as *crooked* as before. If they intend to make all streight (by their own confession) they must loose their hands, and from hence they may learne to commend our Church. Before, we are *streight* already; but why should *England* be so *crooked* backwards, since the most strict *Reformers* have beene content to keep some *Romish Ceremonies*? In *Geneva* they use *Godfathers* in Baptisme, and unleavened Bread at the *Supper* of the *Lord*; yea, *Romes* owne *Wafer-Cakes*. Should our Church have given entertainment to such questioned *Ceremonies*, what divisions would have insued? VVhat great thoughts of heart? *Reuben* (one Tribe) would have controlled all *Israel*, though *Deborah* (the *Church it selfe*) should have excused it, though *Barack* and all her Champions should

ſhould have grown valiant in her defence. Yet, take heed *Reuben*; to ſcorne a *Mothers Authority*, is as well rebellious, as to impaire a *Fathers honour*; and for this offence, thou mayſt juſtly be barred of all Dignity.

Nor did we chooſe thoſe Rites only becauſe *Rome* approved them (I would not that ye ſhould ſo conceit me) no, they are *Ancient*; and ſo as well ours, as theirs: They are *Decent*, in affording Garments fit for our *Faiths* owne wearing: They are *Expedient* too, and ſerve as expreſſions of our zeale, and helps to *Devotion*. So that, in the choice of theſe our Rites, reſpect was had, not to the *Iewes* alone and to the *Gentiles*, that is, to thoſe who will needs be without; but to the *Sons* of this our *Mother*, but *to the Church of God*: which is the ſecond part of this laſt Application, *Nor to the Church of God*.

And ſure ſhee deſerves reſpect: For, our *Church* is not (as ſome pretend) (I know not whether with more hate or folly) grown ore with Ruſt; not ſo, but (with the Eagle) ſhe hath renewed her age; ſhe is very ancient, but yet young in Beauty: and having worn out the wrin-

kles

kles of *Error* and *Corruption*, shee's now again grown primitive. A Church become so famous for her Faith, that forraign parts intreat her *Communion*, as a more special favour, an Estern *Patriarch*, and an *Asian Bishop*. I have seene their Letters (saith *Casaubone*) to our most Reverend *Metropolitan* (it is in his Epistle to the King before his *Exercit.*) that Learned Frenchman doth there further professe, *That no Church comes nearer to the first, then this of ours, and that ever they who doe envy her felicity, doe praise her moderation*: *Bucers* words may deserve your attention (they are in his Discourse upon our *Common Prayer Booke*, written at the intreaty of Arch-Bishop *Cranmer*) *So soon* (saith he) *as I understood the English Liturgie, I gave thanks to God, by whose grace your Ceremonies were become so purely performed; for there I found nothing, but either borrowed from the Word of God, or* (at least) *what did not oppose it, if it be taken in a faire construction.*

Shall our Church gaine this respect from strangers, and will we (her owne Sons) offend her? Are they within the Curtains of her owne Tent, that can first neglect her Rites, and then scorne at her

Censures?

Censures? A *Scandall* in an high degree! It offends those that are weake in the Church, and makes them to suspect our Doctrine it selfe, to see our Rites so questionable: It abuses the good that are obedient, and makes some imagine, that their filial conscience is nothing else, but a time-serving policy: It hinders the strong too, and consumes their time, to recall a wilfull son, which should be spent to gaine a forrein Enemy. But, I see 'tis with the Church, as with our Saviour: He is neglected at home, and yet from the East men come to reverence him: and, for our Liturgy, tis sure with the Prophets works, as with their persons, *They are not without honour, save in their owne Countrey, and amongst their owne people.*

Some there are indeed, who still cry out of Weakness, who sit not easie, though on their Mothers Knees. They complain, her cloaths do offend their tender eyes, her *Rites* (they say) are *scandalous*, and they must be reliev'd by that Text in S. *Paul*: *If meate offend my Brother, I will eate no flesh while I live, that I may not offend my Brother.* It followes then, that for their weak sakes, we must forbeare these Cerimonies.

Cerimonies. But is the reason the same? To eat, is a private action in common converse, wherein each man is true Lord of himselfe, he may command his actions, and therefore (in this case) to use connivences is still to be thought most commendable; nay, S. *Pauls* Example hath bound us to do it. But, we speake of actions publique, solemnly designed for our Religious Meetings, actions injoyn'd by *Lawes*, and approved by the far more, which is the Rule of *Lawes*.

And must Statuts be altered upon the suggestion of each private subject? or *Cannons*, upon the unresolved thoughts of each Private voluntary? this course would soone bring a kingdom to ruine, and a Church into confusion. Should we give such content to these few that dislike, we should displease multitudes that approve our Ceremonies; and so, instead of a pretended slight offence, we should run our selves upon a true grosse *Scandall*. Those who cry out so much, *Their weakness is offended*, should be mindfull of this our Precept too, *Give ye none offence to the whole Church of God*.

But, these weak men, when meane they to grow strong? *Si nunquam grandescunt*,

scunt, non Lacte, sed Aceto educatos fuisse certum est, (saith *Calvin* upon the like occasion, in the place I quoted) *If these will grow no stronger, its apparent, they were still nursed, not with milke, but with Vinigar.* Good Satyrists! instead of drinking in the Christian faith, they suck nought but Invectives. Let these men heare *Peter Martyr* speake: *Non semper, &c. Wee must not alwaies* (saith that worthy Dr. of our first Reformation) *yeeld to the weak in things indifferent, but so long only, till they have beene perfectly instructed; if yet they stagger, their infirmity deserves no further respect*: (tis in his *Loc. Com.* 2. *lib.* 4. *cap.* 32.) And it is plain, that these have had Time and Meanes to learne that these things are indifferent; and will they neglect, or (rather) refuse instruction? If they neglect it, then that of the *Civilian* holds: *Data culpa æquiparatur dolo*: There is guilt in this gross negligence. And if they refuse it, the *Casuists* agree, that in this case, *Scandalum pusillorum fit Pharisæorum*, when men will not heare, their infirmities turn pure malice, and of *weak Christians* they become *stout Pharisees*, and then we are taught to offend such men from our Lords own Example.

But, while I indevour to follow my Text, I do mistake my Auditors. The words enjoyne me to speake of this subject, althongh (I presume) 'tis in this place lesse necessary. If any here bee weak indeed, *Sanari potius, quam oppugnari volo,* (as Saint *Aug.* speakes of the *Manichees*) I desire to cure rather then to oppose him. Sure, the greatest fault lies in our owne Tribe, who had rather bee factious then poore; and will choose sooner to Please the itching eares of some liberall people, then to advance this our cause of the Church of God. It comes from these unworthy *Levites,* who sell their Tongues to speake like *Micah* (their good Master) and can be content to teare the Church-Garments, so they goe whole themselves:

But would you know how to direct your Carriage in these things indifferent? Saint *Ambrose* givs you a Rule, (and him Saint *Augustine* did still account for an *Oracle*:) *Ad quam forte Ecclesiam veneris, ejus morem serva, si cuiquam non vis esse scandalo, nec quenquam tibi*. ('tis in his 118. Epistle) Keep still the Cerimonies of the Church

you

you live in, if you desire neither to give a *Scandall*, nor to take it. A direction grounded (sure!) upon Saint *Paul's* owne practise, who (you see) could both eat at *Corinth*, and yet abstaine at *Jerusalem*: and Saint *Ambrose* followed him, *On Saturday* (saith he) *I eate at Millaine, because 'tis there the Custome; but I fast at Rome, for that great City doth use another Cerimony.* So *Monica* (Saint *Agustins* pious Mother) on Saturdaies did fast in *Affrick*, and yet still eate at *Millaine*, as you may see it in the same Epistle. I'le adde but one more of *Calvin*, (as *Baza* relates it in his life) who at the supper of the Lord did alwayes communicate with common *bread* at *Stratsbourg*; and yet he still used *Wafers* at *Geneva*. And let the same minde be in you; so shall ye performe what is here injoyned, and neither give *Scandall* to the Church it self, nor yet offence to your owne opinions; so the God of Peace and of Truth shall be with you, the blessings of Truth upon your Faith, and peace upon your Actions.

Here then is *Corinth* made your Example, a Church thats truly militant, that's

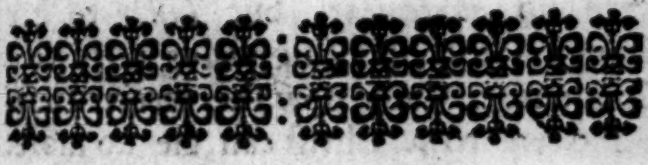
besieg'd with the Tents of the *Jewes*, and Legions of the *Gentiles*? the Lawes of her warfare are strange; she is bound to fight with her oppositts, and yet she must not offend them; nay, she loseth the field, if she destroy her enemies; She is to give no *scandall*, neither in unlawfull things, nor matters of indifferency, neither in sins, nor in Cerimonies. *Innocency* must guide her life, and *Charity* her Carriage. The end of the war is peace, that Christians may agree among themselves, and *Jewes* and *Gentiles* may be the Church of God.

You see now a Precedent, be ye now followers of it: be firme in the faith, and then (as much as in you is) *have peace with all men.* Give no just offence in unlawfull things, let not your sinnes make your lives scandalous; and in things indifferent, let not your scandals make you sinfull; let your conversation be still found *spotlesse*, and your whole carriage *charitable*, that they who will needs be without our Church, may still be too without an Apology. And Thou O (Three and yet one) God unite our great distractions; take the Vaile from the eyes of the *Jewes*, and blindness from the *Gentiles*: Teach the Errors of our Time

to

to submit to the Truth, and Factions to thy peace; that so there may be one Sheep-fold and one Shepheard, that all may be one Church of God, under one Son of God: and then *Come Lord Jesus, come quickly.* *Amen. Amen.*

Δόξα τῷ Θεῷ.



A

SERMON

Preached on EASTER Day,

The Text.

S. MATTH. 28. 6.

Come, see the place where the Lord lay.

THE powers of the *Grave* are shaken, and now *Death* it selfe is become *Mortall*. She seemed to take a foile from some former assaults, as when *Eliah* restored the Widdows son, &c. but these againe being led captive in the bonds of corruption,

were no *abatement*, but *luster* to her strength; for opposition adds glory to a Conqueror. Only now she received a fatall overthrow. Christ can die no more: and in his Resurrection all Mankind becoms victorious. She met with an *Adam* here too: one, whose goodness was as diffusive, as the first mans sin: In him we all *Died*; in this we all *Live* againe; He was the Author of her *strength*; this, of her *destruction*.

And is not all yet finished? Christ hath overcom *Death*; and remains there any enemy beyond the last? yes, the strangeness of the Victory hath raised a new war; and now mankind is as mortally threatenned by *Infidelitie*, as formerly by *Death*. *Olim vitio nunc remedio laborat*: The Remedy is so admirable, that it confounds the patient and maks health it self appear as fabulous.

Christ is Risen: But who *knowes*? who *believes* it? The Disciples remember not what was so often foretold, but are as ready to forget their Masters *words*, as (before) to forsake his *Person*. The Woman (more officious then faithfull) prepares *Spices* and sweet *Odors*, complements fit for his *Funerall*, but not his Resurrection.

ction. Their Ceremonious piety hath brought them to the *Sepulchre*, and there (instead of a *Corps*) they finde an *Angell.*

Heaven had now dispatched a Champion, who was to incounter with their unbelieving thoughts, and that with such a winged diligence, that he makes answer before he be questioned, *I know ye seek Jesus*; believe me, *He is Risen*; or els believe him, *He is Risen as he said*; If your distrust remaines yet unsatisfied, behold a further testimony; my *strength* hath removed the *stone*, my *countenance* the *Watchmen.*

Now, come and see the place.

The *Grave* it selfe is become an *Evangelist*, and seems to speak without an Epitaph. *Ipsa evidentia vox est*, saith *S. Austin*: It is so evident a token of Christs rising from the dead, that it turns *vocall*: Each circumstance is articulate, and seems both to challenge, and to constrain beliefe. *Siste gradum viator*, and see more in an empty *Sepulchre*, then when the *Corps* was in it. For, those things, which before were but the *Ensignes* of Death, are now become the Trophies of the Resurrection. Come, see the *Napkin* that bound his head, the *Cloaths* which inwrapped the sacred body,

and

and then smile at the *Jewish* purchaser, who (as if sinne were the only merchandise) buy *Treason* of *Judas*, *Forgery* of the *watchmen*: They must report, that *The Disciples have stollen him away.*

But say then, what mean these Linnen cloaths? is it possible they would leave them behind? In the midst of so many Souldiers, dare they now stay to unwind him, who before did scarce dare to follow him? Thefts are still done in hast, and do as much hate delay, as light it self. Ask your own *Barabbas*, if he purpose to steal a *Jewel*, will he stay to unfold the paper it lieth in? The difficulty here was farre greater; these *Cloathes* were spread with *Myrrh*, then which no pitch is more tenacious, it glewes cloathes to the body. Suppose the Disciples should attempt to unwrap him (for *Nicodemus* his cost had made the body much heavier) yet they would soon leave that which they found extream difficult, and choose rather to undergo the trouble of a greater *burthen*, then to adventure the hazard of a longer *delay*. Look yet with a more curious eye, the *Napkin* is wrapped up by it *selfe* in a place; ἐντετυλιγμένον, (the Text saith) *it*

was

was wrapped up with diligence. Say, *Jew*, would the *Disciples* stay too, that they might leave the Grave-cloaths handsome? or was this circumstance brought forth by hap only? They are both equally credible, that either these men should be so grossly simple, or that chance it self should become industrious.

You see, the *Grave* hath filld her mouth with Arguments, and is become as apt to Teach, (as before) to devour. The *Cloaths*, the *Myrrh*, the *Napkin*, do not more evidently witness that he was once dead, then now that He is risen againe. Their silent eloquence is able to convince the most spightfull *Jew*, much more these women, and the *Disciples* too.

My Text then (in generall) hath proved a Resurrection: A part, it affords thus much variety:

1 An Action intreated, shall I say, or injoyned? Δεῦτε, ἴδετε, *Come and see.*

2. The Object; (before) a spectacle of mortality, but (now) of power, ὁ τόπον, *The place.*

The *Grave* (you hear) is described by a Periphrasis; and where the Text is pleased to expatiate, each word must needs be Doctrinall.

Consider

Consider then with me:

1. The *Sepulchre* it self; ἡ τόπον, *The place*
2. The *Person* included, ἡ Κύριον, *The Lord.*
3. The *Time* of his abode, ἔκειτο ὁ Κύριος, *The Lord did lie there, Come and see.*

There is nothing more injurious to the *Power* of God, then not to know his *Power*. For it is true what *Minutius* hath observed: *Non minoris est sceleris Deum ignorare, quam ladere.* Because he that knows not the might of his Creator, must needs rob him of that glory he deserves by it. To prevent so great a sinne, God hath shewed himselfe no less *ready* to manifest, then to *use* his power.

1. He hath given us his scriptures (the most faithfull *Commentaries* both of his *strength* and *Wisdom*) and lest that unbeliefe should keep us stil worse then ignorant, he makes it self its Agent; that so, by the testimony of so familiar an *Informer*, his *Word* may appeare as full of probability, as salvation. He might have done by *Christ* as he did by *Moses*, both have interred his *Corps*, and hid his *Sepulchre*,

pulchre; nor yet could the Disciples then have challenged him of concealing the *Truth*. They had variety of Prophecies, their *Masters* own word, confirmed by so many miracles, all joyntly witnessing, *That it behoved Christ to suffer, and to rise again the Third day*. Yet such were the *Riches* of his *Goodnesse*, that he vouchsafed a more apparent testimony. This *Angel* cals their eyes as *Judges*, and the *Grave* gives in so clear an evidence, that neither *Hatred* nor *Art* can avoid it. Do distracted thoughts prevent thy *Faith*, and (in despite of *Scripture*) make thee almost deny? *Then, come and see*,

2 *The heavens declare the glory of God, and the Firmament sheweth his handy worke. Sicut & vocibus, ita et rebus Prophetatum est*, (saith *Turtullian*:) He hath made each Creature a Prophecy, and this Article of the Resurrection as legible in the least hearb, as in the *Word* it selfe: Had the *Athenians* as well imployed their Eyes to discover *Truth*, as their Eares to receive *Novelties*, the Resurrection might have found more serious entertainment. For, throughout the whole Frame of Nature, what more visible?

Come,

Come and see (Philosophers;) Flowers fade and live againe; *Seeds are not quickened, except they dye*, and their destruction is the chiefe cause of their continuance: *Dies in noctem moritur*, (as the same *Tertullian* speaks) *Each night is the last dayes Funerall*: and then what is the Morning but a *Resurrection*? Is it not a shame for *Athens*, that *Rome* should afford more subtle *Naturalists*? For, *Seneca* did there find out this very observation, and from his sight concludes, *Mors intermittit vitam, non eripit; veniet iterum, qui nos in lucem reponet, dies*: ('tis in the later part of his 36. Epistle) *Death* is an intermission only, no loss of life; there shall come a day of *Restauration*, and these eyes shall enjoy their former light. With how setled a countenance, would this man have harkened to the *Resurrection* of the dead, whom sight it self had made thus Orthodox.

Tis true then, sensible speculations may serve as helps to *Faith*, and have their uses as well in the Schoole of Christ, as in that of *Nature*. For *Religion* admits no *Scepticks*. She is indeed a Mistress to sense, but not an Enemy. Let *Rome* renounce

nounce her eyes, and call the *Host* the very *Body* of *Christ*, when yet she sees nought but *Bread*. We find no such direction: For, what? shall we leave off to *See*, that we may *Believe*? or to be *Men*, that we may become *Christians*? We grant, *Religion* to be above our Nature, but yet not against it: She may *Exceed*, (we confess) but not *contradict* our Senses. For, look here, these two are at perfect unity: The Angel joyneth Gods word and our Senses together, and that to the proofe of a divine conclusion: *He is Risen, as he said*: and yet, *Come and see* too. For it is the same God of Peace, who is the Author both of our *Faith & Sight*; and who dares say, that his *workes* are at variance? Had our eyes beene stark blind in these out-sides of *Religion*, *Christ* had not so often appealed to a deceitfull testimony: *Go tell John what ye have heard and seen*, Matt. 11. *Handle me and see, a spirit hath not flesh and bones as ye see me have*, Luk. 24. You hear, he himself imploys *sense* in many *Articles*, as first to confirme his *Office*, and then his *Resurrection*.

Not that I maintaine these meaner faculties to bee either the *Authour*, or *Rule* of *Faith*. No we must *Believe* more

more then we *See*, and our *Faith* must issue from a higher fountain; otherwise we may *know* perhaps, but we cannot *Believe*. For this Vertue is still Royally descended, and acknowledgeth no father under a *Deity*. *Sence*, indeed, may beget *Knowledg* (and that in a most eminent and high degree) ἡ αἴσθησις δύναμιν ἔχει βεβαιότατον, saith the *Philosopher*: proofs of *sense* command our assent: A Demonstration may be more artifitiall perhaps, yet not more powerfull: but *Faith* proceeds from the inward operations of the *Holy Ghost*, and relies only upon the *Scriptures* Authority; yet must we understand what *Valentia* hath observed: *Sense* may concur with *Faith*; and so may the same object be both *known* and *believed*; and the rather *believed*, because it is *known*. *Simeon* might both *See* and *believe* the *Messias*? and the rather *Believe*, because he *saw* him. As the meat may nourish, though not beget a man; so *sense* may *confirme* our *Faith*, though not *produce* it. And therefore that Text in S. *John* [*Because thou hast seen me Thomas thou hast believed*] *Calvin* doth thus interpret: *Non quòd solo aspectu adductus est Thomas, ut crederet; sed quòd expergefactus.*

expergefactus. This Disciple had before received the *Mysteries* of salvation; only the *storms* of the late *troubles* had laid his beliefe asleep. Tis one thing then, to *beget Faith*; another to *awaken Faith*: this may come from our eyes perhaps, that from the Word alone.

Again, is it true of *sense* only as if that brutish faculty were of it selfe able to confirme our *Beliefe*? *No*, tis, *Ego animus* (as S. *Aug.* speaks) *per sensus corporis mei*: 'Tis I, my *soule*, but yet not without my *senses*. *Quæ per naturalem rationem innotescunt* (saith *Thomas*) *non sunt Articuli Fidei, sed præambula ad Articulos: Humane helps are but preparations to Religion, and beget rather Introductions of Faith then Articles.* To behold this goodly Fabrick of the *World*, may soon force a *Pagan* to confess, that there is a *Deity*. But to know, that this God is both *Three* and *One*; or, that of these *Three*, *One* was incarnate; here nature is *blind*, and requires help from a clearer *light*. Or (that I may instance in our owne circumstances) to see the *Grave* open, the *Earth* trembling, the *Angels* attending, did (no doubt) perswade the Watchmen themselves, that *Christ* was *Risen*: But to *be-*

lieve

lieve, that he rose both *God* and *Man*, or that his Resurrection was the cause of ours; this proceeds from the spirit alone, who only can inlighten them that sit in darknes. In a word, our domestick abilities may (some way) prepare us to entertaine *Faith*; when tis received, they may (perhaps) confirm, or awaken it: but we must confess the Author of it to be the *Holy Ghost* alone, and the *Word* his Instrument.

Notwithstanding, where thou mayst use their help, neglect not the benefits of such outward testimonies. For, though *Faith* come by *Hearing*, yet let *Christians* be Spectators too, and learn as well to *see* God in his *Works* as to *Believe* him in his *Scriptures*. Know, that he who made thine *Eyes* as well as thy *Soule*, exacts a tribute, no lesse from thy *Sense* then from thy *Reason*. These lower powers were made for his glory; and when they are imployed to viler ends, remember, that thou dost not more abuse thy *selfe*, then wrong thy *Maker*. Religion hath use even of these faculties: For, He (who doth nothing in vaine) that he might manifest the *Truth* of his glorious *Resurrection*, tooke order, that his *Disciples* should injoy the

benefit.

benefit of a sensible assurance; and therefore, besids his *Word*, he left his *Sepulchre*, which is my second part.

τὸν τόπον, *The place.*

To describe the *Sepulchre* by our modern relations, might injure your attention. For I should shew you a *Tomb* (indeed) full of *state* and *Beauty*: but yet, 'tis scarce *The place where the Lord lay*; because Art hath gone beyond her Commission, and (almost) abolished Nature, instead of adorning it. So that, when I read the *Sepulchre* described with such magnificence; me thinks it stands like a *Grave Matron* in a loose *Attire*, who may win thereby more eyes Perhaps, but not more respect. How it is beautified with the purest *Marble*, hang'd round with burning *Tapers*, and the like, I purposely omit: choosing rather to insist upon those circumstances which the Text delivers. For we shall find more true state in that first simplicity; and perceive that we need not require more helps of Art, to make the *Grave* seeme Glorious.

Twas made by *Joseph* of *Arimathea* (one who wanted neither *wealth* nor *honor*; for he is called by my Evangelist,

A Rich man: and by *S. Marke*, *an honorable Counsellor*) he caused it to be hewne out for his owne use. It seems, it should as well teach him to *die*, as receive him when he was *Deceased*. How our *Saviour* got possession, S. *John* hath told us (in the last verse of his 19. chapter.) *There laid they Jesus therefore, because of the Jews preparation day, for the Passeover was nigh at hand.* It seems, had their *Sabbath* beene more remote, the *Disciples* had not here interred him: but it was so ordered by a higher hand, that as *Malice* had provided his *Death*, so *Conscience* should a *Sepulchre*. The Cross had put an end to all shame and disgrace, when he himselfe pronounced the Epilogue, τετέλεσται, *It is finished*: His Glory was now to enter, and (in despite of the powers of *Death*) his first *honour* must be the *Grave* it selfe. He must be *buried* like a *Prince*, although he die like a *Malefactor*. For so we read, his Funerall was attended by *Nobles*, *Nicodemus* a Ruler of the *Jewes*, *Joseph* a Senator; his Corps inclosed and inwrapped in a costly composition, *Myrrh* to perfume, *Aloes* to preserve it, and then laid in a new *Tomb*, hewn out of a Rock, a *Monument* therfore the fuller of honour, because so durable.

Sure

Sure now (if ever) did this place deſerve a Religious Worſhip, when theſe goodly Ceremonies were ſo latly performed: and yet, tis the voice of an *Angel*: *Come ſee* only; but not *adore it*. No, ſuch ſuperſtition is of a later birth, and ſo far from his *Angles* patronage, that *Men* are ſcarce ſo bad as to defend it: For, *Bellarmine* ſpeaks in this point, as *Baſſianus* did when he had ſlaine his Brother *Geta*, *Intelligi mavult, quam audiri*: He is ſtill willing that ſuch *Reliques* ſhould be worſhipped, and yet it ſtands not with his Art plainly to ſay ſo; leſt while he inſtructs his *friends*, he might Perhaps give advantage to his *Enemies*.

But how groſſe the *Romiſh* practice is, let that of *Danaus* teſtifie of his owne Countri-men (the Fountaine of *Monks*) who in their publik *Liturgies* did inſert this Petition: *Sancte Sudari, ora pro nobis*; *Holy Napkin, pray for us*. If they did this Worſhip to the *Cloath* only, that bound our Saviours head, how (think you) would they have adored the *Sepulchre*? a ſubſtance ſure fitter to make a *God* of, becauſe of a more laſting Nature, and therefore would more reſemble an *Eternity*?

nity? But perhaps they quarrel with mine Author: if so, they may consult their own *Breviaries*, where they shall find a solemn Prayer to the very same *Relique*, only in another respect; namely, *to the print of Christs Visage, which* (they say) *was set in the Napkin*: nay, and that Prayer penned by a *Pope* too, (*John* the 22.) with a promise of a 10000 daies pardon to all that repeated it. The *Booke* I saw, seemed *Ancient*, and the Rubricks were *English*. I might remember you of many such Oraisons, from the testimony of their own Authorities, did I not think these vain superstitions, as unfit for your ears, as for your imitation.

That *Reliques* are to be honoured with a Divine Worship, the *Cardinall* denies in words, when yet indeed, he doth but sophisticate. For, throughout the passage of his whole discourse, he still intimates, that *The respect we give, must be Religious, and more then Civil.* VVhat's this, but to be learnedly sacrilegious? to rob God of his honour, and then to blind men with a fond distinction? For, if it be more then *Humane*, it must needs take part of that Worship, which he cals *Divine*; and so he takes what is due to *the living God*, that

that he may superstitiously adde respect to *these dead Remembraces.*

But the *Grave* must be honoured: For, so 'tis written (say the *Jesuits*) *Isay* 11.10. *There shall be a root of Jesse, to it shall the Gentiles seek*, and (as the Vulgar reads it) *His Sepulchre shall be glorious.* The word is, מנוחה from נח *Quievit.* It signifies, *a place of abode*, wherein we *delight*, as well as *rest*: not a *Grave* then, properly, for there may be *rest* indeed. but yet not *delight.* The *Septuagint* agree with our Translation, and render it Ἀνάπαυσις, *Rest*; *Pagnin* and *Vatablus*, *Requies*; whereupon the most sound Interpreters expound it, not of the *Grave*, but the *Church of Christ*, according to the *Psalm* 132. *There shall be my rest for ever: Here will I dwell, for I have a delight therein.* But grant, that the word may signifie a *Sepulchre*; must it then needs be Worshipped because it is called *Glorious*? A good Apology for Idolaters! for ye know, it is also written, *There is one Glory of the Sunne, and another of the Moone*, 1 *Cor.* 15.

I conclude then of these superstitious *Votaries*, what in like case was falsly objected to the elder *Christians* by that

Pagan in *Minutius*: *Id clount, quod mirentur*: *Their devotions are a direction to Justice, and shew, they deserve a Grave, that worship it.*

Nor may we approve of their ungrounded zeale, who are not content, that God hath made this life a pilgrimage, except they make it so too; as if this Angels words had beene as proper to these times, as to that of the Resurrection, *Come, see the place.* But a weake understanding may descry a difference, and perceive that the *Grave* hath now quite lost her former eloquence. Indeed, it once stood as a Book open, wherein it pleased Almighty God to impress the visible Characters of his Sons Resurrection, but now the chief leaves are perished. For (as I shewed you) this *Truth* was written in the Linen-cloaths; so that now it may almost be said of this testimony, as before of Christ himselfe, *Surrexit, non est hic*: *that's gone too, for it is not here.* VVhence *Gregorie Nyssen* hath confessed ingeniously, that he returned from the *Sepulchre*, the very same man he came, without any, either abatament or increase of *Faith*, ('tis in his Oration, *Of them that go to see Jerusalem.*) And (indeed) what needs so painfull, & so dangerous

dangerous an Expedition? For, *Faith* hath her eyes too, and (as the case now stands) The best way to see the *Sepulchre* is to believe the *Gospel*: a *Truth* able to supply what either *Art* hath altered, or *Malice* defaced. VVhat needs that place inflame devotion? his heart's of stone, that melts not to think upon the *Grave*; and he is worse then dull, who then frames not as many pious thoughts, as he here reads circumstances.

Christian, believest thou the Scriptures? I know thou believest: *Come, see the place, where thy Lord was layd.* Consider, his dead Corps were there once inclosed; and then think, they were thy sinns that slew him. The nails had no power to *pierce*, nor the *Speare* to *wound* him, had not they beene *sharpened* by thy *transgressions*. 'Twas the *Stoicks* meditation upon an Earth-quake only: *Ingens mortalitatis solatium est, Terram quandoque videre mortalem*: *Tis a strong comfort against the feare of mortality, to think, that the Earth it selfe may become mortall.* But I shew you a more weighty incouragement: tis a small thing to have the Earth a Partner; behold, here he lay dead, who was *Lord* both of *Heaven* and *Earth*. Remember,

the *Grave*; lay ordered in a Princely fashion; it was the first honour which ere the world did thy Saviour; it was to teach thee, that *Death* is the beginning of thy chiefest *Glory*; that thou mighteſt hence learne to neglect this Conqueror, and rather to imbrace thy captivity, then to feare it, For, it is thy advantage to *loſe*: and thine onely way to triumph, is to be *overthrown*. Doſt thou think it diſgracefull, that this Place ſhewes thy *Saviour* was once mortall? or ſeemed he then overcome, when he here lay buried? my Text informs otherwiſe: He reigned even in the arms of *Death*, and was the *Lord*, though in his *Sepulchre*: which is my third part, *The Perſon encloſed*, ὁ Κύριος, he was ſtill the *Lord*.

What? *Dead*, and yet the *Lord* too! did his power out-live his life? or could he then rule others, when he had loſt himſelfe? If he yet lived, why did they then intombe him? if he was vanquiſhed by the Powers of the Grave, how was he ſtill the *Lord*? Why thus: Becauſe his Corps was then perſonally conjoyned with his Divinity; for ſo inſeperable was the hypoſtaticall union, that *Death* it ſelfe could not unlooſe it, She might perhaps have full

power

power upon the Son of *Mary*, but not against the *Saviour* of the World: she might for a time destroy the *Man*, but not the *Mediator*. *A* Truth founded upon the first Principles of *Christianity*: for so our Creed runs: *I believe in the Son of God, who was crucified, dead and buried.* If it be true, a *God* was buried, then still was the Corps joyned to the divinity: otherwise, the *Sepulchre* had contayned the Man *Jesus* perhaps, but not *Christ* the *Lord*. You know, to be dead and buried are attributs proper to the body only: and yet the Christian Faith hath taught us to say, *Deus mortuus, Deus Sepultus*: it was *a God that died*, and *a God that was buried*,

VVe must confess then, that these extremities could not violate the hypostaticall union; for it is by vertue of this conjunction, that we truly apply those things to the whole person of *Christ*; which indeed do properly belong but to one nature only. True, if he were not a man, how could he then here lye buried? And if he were not still the *Lord*, whence had he power to raise himselfe againe? yet so he testifies: *Destroy this Temple, and I will raise it up in three dayes, John 2. 19* were

he not a *Man*, he could not have here layn dead; were he not then the *Lord* too, he could not hereby have merited: for the person must needs be infinite, who was to give satisfaction for our boundless offenecs.

Both *Churches* have subscrided to this *Conclusion*: For the *Greeke*, *Damascen* in his third Book of the Orthodox *Faith*, at the 27. chapter: Εἰ καὶ τέθνηκεν ὡς ἄνθρωπος, ἀλλὰ ἡ θεότης ἀχώριστος διεμένετο ἀμφοτέρων, τῆς ψυχῆς καὶ τοῦ σώματος: *Although he died indeed, and his body was then divided from his soule; yet his Divinity remained still inseperable, both with his soule and his body.* S. *Austin* for the Latine, in his 14. chapter, *Contra Felicianum: Sic in Sepulcro carnem suam moriendo non deseruit: Sicut in utero Virginis connascendo formavit: As Christ made his flesh in the Virgins Womb, so he did not forsake it in the Sepulchre; he was there said to be born, and here to dye with it.*

But was his *Corps* still joyned with his *Divinity*? why then moved he not? why did he shew no signes of life? Is there more power in a *Soule* then in a *Diety*? Can that quicken a body, and cannot this inliven it? That he still lived, I deny not; for

for my text cals him *Lord*, whilst as yet his *Grave* inclos'd him. He lived *Vitam Personæ*, (for that must be perpetuall) yet not *Vitam Naturæ*: as *Biel* hath it upon the third of the *Sentences* the 21. *Distinct*: and no doubt, his *Divinity* was able to supply the life of Nature: For *in him we live and move, and have our being*, *Acts* 17.18. Notwithstanding, where that doth personally reside, it doth not streight follow, that the actions of a *Naturall life* must needs be there. No, there is a great difference between a *Soule* and a *Deity*: the Soule is a necessary *Agent*, and in what body that is, there must be *Life*: the *Deity* is Voluntary, and works nothing but what it pleaseth. It might have given motion to the *Corps* of our *Saviour*; but it therefore would not, lest perhaps the *Disciples* might have imagined, that their Master had rather feigned a death, then suffered it. And therefore that admirable ejaculation (*My God my God, &c.*) is not so to be understood, as if our *Saviour* had then feared the loss of his *Divinity*: for it would thence follow, that the Godhead then left him, when he was yet a live, because his complaint runs in the *Praetertense*, *Thou hast forsaken me*. *S: Austin* is

far more orthodox in his 120. *Epistle*, at the 6. *Chapter*: *In eo derelinquitur deprecans, in quo non auditur*: *He was therefore only forsaken, because he was not heard*, when (in the anguish of his *Soule*) he poured out that sad Petition: *Father if it be possible, let this Cup passe from mee*, *Matth. cap.* 26. *verse* 39. Or (as the Master of the *Sentences* hath closed that Text) *Separavit se foris Divinitas, ut non adesset ad Defensionem; sed non intus defuit ad Unionem*: ('tis in his 36. and 21. *Distinct.*) *The Divinity was ever a Companion to the Manhood, but not always an Helper; it never ceased to be with our Saviour, it did to aid him.* The *Sun* (you know) may be present, although it shines not: So might the *Divine* Nature be personally here united, yet no effects seen of so great a *Majesty*.

'Tis true then, God hath forsaken him so farre, as to suffer his *Body* to bee torne from his *Soule*; yet not his *Manhood* from his *Divinity*. I must therefore alter that voice of *Pilate*, *Behold the man*; ἴδε ὁ Κύριος, behold him, who (in despite of the *Grave*) did still remaine both *God* and *Man*! wonder

and

and joy together: For our *Saviour* lived when he was dead, and *Behold he liveth for evermore, Amen.*

Daughters of *Jerusalem* VVorship, instead of *Weeping*; for the Sepulchre is as yet a Throne, and not a Corps only, but the *Lord*, he, is in it. And let us begin to tremble at the might of our *Redeemer*, to think how unresistable is his power in Heaven, whose glorious title the *grave* it selfe could not abolish; because he was *the Lord, strong and mighty, even the Lord mighty in battle. At thy name, O Jesus, shall every knee bow, both of things in Heaven, and things in Earth, and things under the Earth; and let all tongues confess, that thou (O Christ) wert still the Lord, unto the Glory of God the Father. Come, worship, and fall downe before this Lord our Saviour*: Let our *hearts* be filled with *gladnesse*, and our *tongues* with that victorious noyse: *O Death, where is thy sting? O Grave where is thy victory?*

Pharaoh could insult, while he was yet in the Court of *Egypt*, and *Nebuchadnezzar* boast himselfe within the compass of his

own Palaces; but let the *Sea* shut her mouth upon the false *Ægyptian*: let *Babel's* King be gathered to his *Fathers* and their glory become as the *morning-Dew*, both their thoughts and their honours are Perished. That then Christ should leave his own heavenly mansion, that *Death* should seize upon him, the *Grave* inclose him, and yet he still retaine the honour of his former Majesty: this shews, he was ὁ Κύριος, *King of Kings, and Lord of Lords*: because he there remained both *Lord* and *King*, where all *Princes* lay downe their *Scepters*, and all *Lords* their *dominion*. The *Grave* perceived their *Power* and soon resigned her *Name* and *Him*; for instead of τάφος, *a Sepulchre*, it is here called but τόπος, *a Place*; and retaining nothing of *Christ*, except the memory of his absence only, ἔκειτο ὁ Κύριος, *The Lord did lie there*: which is my last part.

Our discourses of Christ are then most proper, when they imitate his person; when they treat together, as well of his *Manhood* as of his *Divinity*: For, the *Divine Nature* without that other, is like the *Law* without the *Gospel*, more full of power then comfort, and seems rather to terrifie, then incourage us.

You have heard of his *Godhead*. Κύριος, *He was still the Lord*. It followes, ἔκειτο, *He did lie here*. He was then contained in som certain place: and that shews his *Manhood*. Indeed, what was spoken of *Crassus*, *Factus est morti suæ superstes*, is much more true of *Christ's* Humane nature: It hath survived his *Death*; and is now become as free from *mortality*, as before from *sinne*; yet still it retaines the truth of it's native properties, and contents it felfe with the circuit of one place: ἔκειτο, *it did lie there*; but now tis gon; it was once in the *Grave*, and it is now in *Heaven*. The iniquity of these last times hath made this *Truth* become questionable; so that it doth now as well concern us to *Proove*, as to *Believe* it. I am ingag'd to undergoe this burthen my *Text* hath now imposed, and anon will rase it.

When *God* fore-saw that *Man* would rebel, and, by an affectation of Knowledg, would forfeit his integrity; it pleased him (in his eternall Counsel) that the same Nature which caused our *Fall*, should worke our *Restauration*; that, as we lost our selves by presuming of *Men* to becom as *Gods*; so the meanes of our

recovery

recovery should be this alone, *God* himselfe must become *Man*. Hence the *Word* took flesh, and Christ was made in all things like to his brethren, *Heb.* 2. 17. He was made a *Man*: He was confined therefore within the compass of our own limits, and, as *Experience* hath taugh us, that we cannot be here, and yet possessors of another place: So the *Scripture* doth direct us to judge of Him; for the *Text* is evident: *He was made in all things like unto us, sinne only excepted*: and therefore to ascribe Ubiquity to the body of *Christ*, what is it, but to cancell *Gods* own *Decree*? For he had then delivered us perhaps; yet not by a *Man*, not by *one* that's like unto our selves.

Christs owne mouth hath disclaimed this Fancy: *Lazarus is dead, and I am glad for your sakes, that I was not there*, *John* 11. 14. He was not (you see) at the same instant both beyond *Jordan*, and yet in *Bethany*. But that was spoken in his exinanition only, while he as yet went in the forme of a Servant. Behold him therefore upon mount *Tabor*, when (accompanied with *Moses* and *Elias*) his body became so gloriously transfigured

ted; and yet, *Peter* is so far from conceiving Ubiquity, that (you know) hee counsels to inclose him in a Tabernacle. If that *Apostle* knew not what he said, then here this Angel spake (and 'tis of *Christ* too, when he now was in glory) *He is not here, for he is risen, as he said*: and in my Text ἔκειτο, *He did lie here*, but now he is risen. Mark; his words are, *Come and see*: he makes their eyes the Judges of their Masters presence; and so concludes, where *Christ's* body is not *visible*, it is not *present*. Indeed, their sight may sometimes be holden perhaps, that they cannot know him; notwithstanding, either this *Angels* proofe is frivolus; or els, where his body is, it must needs be visible. In this point that of doubting *Thomas*, becomes most Christian: *Except I see, I will not believe*: I see no body present, and I believe it not.

And yet there are, who thinke to doe *Christ* honour, by being injurious; as if the only way to increase his *Glory*, were, to destroy his *Manhood*. They maintaine, 'tis *every where*, and attribute that which nature is not able to beare: they

they clap their hands at his *Universal presence*, and call it, *Christ's Majesty*. *Speciose quidem errant*: indeed at first sight it seems a goodly Error, and being cloathed in so glorious a title, it may be thought impiety to question it; for is it not *Treason* to oppose a *Majesty*? *Romani, ubi solitudinem faciunt, pacem appellant*, saith he in *Tacitus*: *where the Romans make a desolation, they call it a Peace.* And (upon just inquiry) we shall find our selves no lesse abused by this appellation. [*To be every where*] this they call the *Majesty* of *Christ's* Human Nature; when, indeed, 'tis no whit better, then its *destruction*. For, to *devest* an *Essence* of its propper *attributes*, is to *dissolve* it; and so he that leaves a *man* no Place leaves him no *Body*.

Tell me: Is *silver* of no value, except it be changed into *Gold*? Is the *Manhood* of *Christ* despiseable, except it be made *Infinite*, and so transformed into a *Deity*? He that will needs add *Reason* to a *Beast*, instead of a *Panegyrique*, frames a *Metamorphosis*; for, while he thinks to *commend*, he does quite *change* his nature: so, he that ascribes *Ubiquity* to a perfect man, is more injurious then bountifull,

because

because he subverts his essence; and, while he hopes to do him honour, hee makes himselfe no lesse then guilty of his overthrow. Seems not our Saviour glorious enough, except he become *All God*? To please these men, must he needs lose his *Manhood*? *Tanti non est, ut placeat vobis, perire.*

Nor do we so strictly confine *Christ* to *Heaven*, as if the *Earth* might not (in some sort) pertake of his *Humanity*. *He did* and *he doth lie here*; but yet in a different manner. If you respect a corporeall position, my *Text* is most infallible; the *Grave* is a place where the *Lord* did lie. But, if you admit of other Exceptions; *Christ's Manhood* hath an universall presence; 'tis every where, as well by a *Virtuall* co-operation with his *Deity*, as by an *Hipostaticall* union. His *Humane nature* makes one person with his *Godhead*: as therefore this is truly every where, because it is infinite; so may That be said to be, because 'tis no where severed from that nature, which is in it selfe infinite.

Againe, *Christ* works every where; for *All* power was given to him in the 18. *verse* of this *chapter*: *'Twas given* (saith the

the *Text*) and therefore to his *Manhood*. Yet is this one Government exercised by both his natures: and he rules every where, as *God* by his essentiall presence; as *Man*, by the co-operation with that which is essentially present. Hence are his actions mixt and the *Scepter* of his *Regency* no less *pleasing* then *powerfull* : there is Pitty and strength together, that we might in every place as well *Love* him in his *Manhood*, as *Feare* him in his *Divinity*.

But, if you respect his corporall presence, it is not here: Christ is so like us, that he cannot so be with us. And (in this regard) I know not whether his presence be more full of *Glory*, or such absence of *Consolation* : For, what ? is the *God* of *Heaven* so very a *Man*? what ? confined to some one place ? flesh of our flesh, and bone of our bone ? take courage then (thou wounded *Soule*) approach with boldnesse; for this thy *Brother* is become thy *Judge*, and he sits to heare thee who hath born thy griefs, and pitied thy infirmities. It is expedient for thee that *He is not here*, he is gon to prepare a place for thee. Cease to seek thy *Saviour* carnally; begin to imitate him, and thinke it not enough to *Die*, except thou Rise againe.

We

We are buried with Christ in baptisme, (saith *S. Paul, Rom.* 6. 4.) See! the Font's a *Sepulchre*, and we are no sooner *Borne*, then *Buried*: but we must now *Rise* to newness of life; 'tis enough, that *we did lie there*, our future time must be a *Resurrection.*

Thus have I led you into *Joseph's* Garden, where (instead of common delights) you have seene a *Conquest*; our *Enemie*, the *Grave*, made empty, and thereby forced to confesse an overthrow. The Resurrection hath now seised upon it, and (like a mighty Conqueror) shews his *Vassall* in signe of *Triumph.* The Victory must needs lose much honour when an unskilfull *Tongue* supplies an *Angels* place. What's therefore wanting in *Speech*, I'le strive to supply in prayer: *Belive*, and (so) *See the place.* And (thou O God of Comfort) do unto thy people, as thou didst unto these women returning to the *Sepulchre*, *Fill their hearts with great joy.*

To God &c.

Δόξα τῷ Θεῷ.

A FUNERALL SERMON

The Text.

1. CORINTH: 15. 29.

If the Dead rise not at all, why are they then baptized for the Dead?

ONe good meanes to arme us against the feare of *Death*, is, daily to think that we must needs *die*. For, *Necessity* is the Mistress of *Patience*, and by often meditations teacheth us to account those things *Easie*, which we once held *insufferable*. *In illis quæ morbo finiuntur, magnum ex ipsa Necessitate*

Necessitate solatium est, (as *Pliny* writes to a friend of his) : where our *Loss* comes by *sickness*, the same *Necessity* doth both *wound* and *releive* us ; when neither strength can resist the stroke of *death*, nor Art avoid it, 'twere madness to be too solicitous in *preventing* it, folly to *feare* it.

Yet were our hopes built only upon this foundation, we should be like other men; *Confidently miserable* : *Seneca* might then contend with S. *Paule*, and a *Philosopher* perhaps grow more resolute then a *Christian*. But our consolation is far more surely founded ; besids these *Sands*, it hath a *Rock* too ; besides the certainty of *death*, the infallibility of a Resurrection. Thou errest, *Stoick*, (*Natural. Quaest. lib.* 6 *cap.* 1.) *Non majus est mortalitatis solatium, quam ipsa mortalitas* ; yes, *majus solatium immortalitas* : 'tis indeed, a strong encouragment against *mortality*, to think that we must needs *die* ; but yet tis a far greater, that we should live again: that may cause us to neglect the stroak of *Death* ; but this to imbrace it.

So comfortable (and therefore fit for this occasion) is this Article of our Beliefe, *That we must rise againe*. For, what

what discuorse yeilds more content in a painfull seeds-time, then to talke of an Harvest? what more cumfort at a *Funerall*, then to treat of the *Resurrection?* By the vertue of this faith, we triumph, though sure to be overcome: this fils our hearts with gladness, and our tongues with that victorious noise: *O Death, where is thy sting? O Grave, where is thy victory?* Thus these happy Captives deride their Conqueror; for his bonds are their inlargement; and their only way to obtaine a Crown, is by this great Captivitie. Did this Text then but intimate a Resurrection only, *S. Austin's* Judgment would approve my choice: *Curatio Funeris vivorum solatium* ('tis in his 1 *de Civ. Dei, cap.* 12.) The dead are to have the last part in their own *Funerals*; for they are then only best performed, when the living are most comforted: yet (that I may not be thought singular) this Scripture is more apposite: Here is comfort for the *Living*, and honour for the *Dead* too, here is (as you shall anon perceive) as well a Funerall Sermon, as a Resurrection: *If the Dead rise not at all,* τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;

A Text (I confesse) full of dificulties: the H. Fathers agree not in their Comentaries; and our modern Interpreters do more violently dissent. Their *Opinions* are (for the most part) *Orthodox*; and yet so variable, that you would wonder to heare so good an *Harmony*, and yet so little *Concord*; to find them almost all agreeable to the analogy of *Faith*, and yet scarce one subscribe to an other. I might acquaint you with the tenor of these severall varieties, did I not think the repetition of them would be as tedious, as the search troublesôme. Besids, an exact *Narration* would be more *injurious*, then *profitable*; for, I should thereby wrong your expectations, and instead of a *Sermon* present you with a *Commentary*.

Yet pardon the discourse which disdain suggests: who would not be impatient to see a *Text* abused, & forced to speak what the *Author* himselfe knew not? The *Jesuits* out of this place conclude a *Purgatory*; so the more ancient of the *Schools*, and after them *Bellarmine* (in his 1. *lib. de Purgatorio, cap.* 4.) understands the word βαπτίζονται, *de Baptismo lachrimarum & pœnitentiæ*, of Baptisme of Tears and Afflicton; and so brings in mine *Apostle* discoursing

discoursing like himselfe: *If the dead rise not at all*, why do men fast and pray? why do they mourne and afflict themselves for the deliverance of the *Faithfull* deceased, whome they desire to set free from the paines of *Purgatory*? Good wits, you see that can extract *Fier* out of *water*, those Flames out of this word Βαπτίζονται. Surely, these men think the world bound to be cheated by their *Sophismes*; else they would never hope to perswade us, that the Sea burns. But the Gospel it selfe gives countenance to this Exposition: *Mat*: 20. 22. *Can you drink of the Cup that I shall drinke of?* καὶ τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι; and *Luke* 20. 50. Βάπτισμα δὲ ἔχω βαπτισθῆναι, saith our *Saviour*, and what is thereby meant, but Affliction?

But their own *Estius* (on the *Text*) derides the Argument; and 'tis plain by him, such *Italian* tricks are not allowed at *Doway*. For suppose we grant this, it confirms not their *Commentary*: for, That afflicting *Baptisme* was necessary and imposed by others; theirs voluntary, and undertaken by themselves. Had mine *Apostle* intended their sence, he should not then have said, *Why are they baptized by*

hers?

others? but, *why do they baptize themselves?* Besids, 'tis plaine, our *Saviour* by that phrase of Speech understands his *Death*: they then should die themselves to redeeme their Brethren. But, no doubt, the Cardinall would rather have renounced their Purgatory, then suffer his Robes to be washed in such a Baptisme.

Again, admit their interpretations, and the *Corinthians* might as easily have satisfied mine *Apostel's* Argument, as we may *Bellarmines*. For, suppose his Readers Papists, and S. *Paul* inditing like a *Jesuit*: *If the dead rise not, why baptize ye?* that is, why are ye afflicted? why do ye pray for the dead? your actions therefore shall be your Judges, your own deeds confirm a Resurrection. What *Corinthian* (though he never saw *Athens*) would not deride the weaknes of his fond opposition? they might soone reply, *It concluds not*: for we pray not for the body; but that his soule may be freed from *Purgatory*. We are indeed baptized for the *dead*; but 'tis the *Soule* only; our devotions imply no Resurrection. VVe reject then the metaphoricall acception of this word Βαπτιζονται, and accuse that gloss, as well of *weaknesse* as of *falsehood*.

Nor

Nor dare I joyne my selfe to their opinion, who conceit that this Scripture aims at the Sacrament of Baptism, and therefore do thus interpret it. *Why are they then baptized for the dead?* that is, why are they baptized into the *Faith* of the *Resurrection* of the dead? For, that were to bring in a Maxime to confirm it selfe, and to use that for a proofe which is indeed the Question. Neither is it probable my Apostle would have argued in the third person, but in the first: τί καὶ βαπτιζόμεθα; *Why are we beptized?* For, *Ananias* had made him partaker of this Baptisme, *Act.* 9. 18. Besides, it weaken's mine Apostle's argument; for the answer would then be obvious: *Why are they baptized for the dead?* yes, for their souls sake, though their bodies should eternally perish.

To omit *Tertullian's Vicarium Baptisma* used by the *Marcionites* (as he tels us *lib. de Resurrect. Carnis.*) there is yet a third more naturall acception of the word βαπτίζονται, most usuall among the ancient *Greeks*, and not altogether infrequent among the Pen-men of the *Holy Ghost*; it signifies to *wash*, and *purifie* by washing. To omit others; in this sense S. *Marke* useth it, *cap.* 7. *vers.* 4. The *Jewes*, when

they come from market, ἐὰν μὴ βαπτίσωνται, οὐκ ἐσθίουσι. And in the same place they observe βαπτισμοὺς ποτηρίων, for the vulgar washing of *Cups*. And mine *Apostle* (*Heb.* 9. 10.) speaking of the *Jews*: Their Sacrifices stood in *Meats* and *Drinks* and διαφόροις βαπτισμοῖς, divers washings. According to wch. acception of the word, this Scripture (as I take it) is to be interpreted. If the *dead* rise not at all, to what end are your *Funerall solemnities*? Do men give respect where there is no hope? If the *Corps* shall for ever perish, to what end do you wash them? weak *Corinthians*! is there more faith in your Cerimonies, then in your selves? Do you *Act*, and yet not Believe a *Resurrection*? *Pagans* indeed, in the performance of the last Rites, may be transported with by-respects, and affect nothing, but to give life to their owne glory by the death of others: but this stands not with the simplicity of your *Christian* profession; your *Cerimonies* must serve as handmaids to your *Faith*: they must both teach others, and confirme your *Faith* too. Or downe then with these *Funerall solemnities*, or else confess a *Resurrection*. Thus he, who took occasion to preach *Christ* from the Inscription

Inſcription of an Alter in *Athens*, knew as well how to prove that our bodies ſhall riſe againe, by a Cerimony in *Corinth*.

An Interpretation, both agreeable with the *ſtructure* of the *Text*, and very conſonant with the *Hiſtory* of thoſe elder Times. For the *Text*, you may either (with *Beza*) take the word [Βαπτιζονται] in the *middle voyce*, and ſo render it, *Cur Ablutione utuntur?* or elſe take the word *Paſſively*, and then (by a Hebraiſm) underſtand in the *Verb Subſtantive* of the ſame ſignification, *Cur baptizantur Baptiſmate ſuper mortuos? why are they then waſhed with the waſhing men uſe over the dead?* Or, laſtly, with *Pareus* and others, who come nearer our Engliſh Tranſlation, and render the Præpoſition ὑπὲρ by *Pro*, *Why are they then baptized for dead?* that is, why do men waſh their *Corps*? and ſo leave out the particle [the] which our Tranſlations have added, I know not for what reaſon. Only *Bellarmine* in the place I formerly alledged, (diſputing againſt S. *Chryſoſtome*) ſeems to overthrow this very conſtruction: *Inauditum eſt* (ſaith the Cardinall) *ut ſub nomine mortuorum intelligantur Corpora mortua, quum in Græco ſit* νεκρὸι, εἰ ὅλως νεκρὸι, *in genere maſculino?*

masculine; & *Corpora sunt Nutrius generis*, σώματα. A Criticisme (*Jesuit*) unworthy of thy learniug. What? is it so unusuall that the word νεκρὸς should signifie a *Corps* only? Is not that acception most frequent among the Classique Writers? I'le note but one; *Xenophon*, in the 7. of his *Pad.* about the middle: where discoursing of *Abradad's* death: λέγεται αὐτῷ ἡ γυνὴ ἀνελομένη τὸ νεκρόν. *She tooke away his Corps*: in the masculine Gender, τὸ νεκρόν. And in the same Booke, νεκρὸς τοῦ Ἀβραδάδου. I might instance in the language of the *Holy Ghost*, out of this very *Chapter* at the sixteenth *verse*: εἰ γὰρ νεκροὶ οὐκ ἐγείρονται. Νεκροὶ there signifies the very *corps*: for how can the *soul* be said to arise? *Caducæ rei est Resurrectio*, as *Tertullian* hath it in his book *de Resurrectione Carnis.*

And for the practise of those former Ages, what *Cerimony* more obvious, then to *wash* their *dead*? not one Nation only, but the World received it. *Ennius* intimats it among the Latines: you may see it in his fragments restored to him out of divers Grammarians:

Tarquinii corpus bona fœmina lavit & unxit.

And *Virgil* hath it of *Misenus* the *Trojan*, *Æneid.* 6.

Corpusque

Corpusque lavant frigentis, & ungunt. Amongst the *Greeks*, *Homer* in the 18. of his *Iliads*, describing the piety of the *Myrmidons* to dead *Patroclus*:

Καὶ τότε δὴ λοεσάν τε καὶ ἤλειψαν λίπ' ἐλαίῳ.

Nay, this *Cerimony* (at length) became *Christian*: the Church saw it harmless, and imbraced it. For so we read done to *Tabitha*: *Act.* 9. 37. *They washed her and laid her in an upper Chamber.* Nor was it peculiar to the men of *Joppa* onely: you may finde this custome (like the Church her selfe) spatious, practised both in the *East* and *Western* Congregations. *Tertullian* intimates it, *Apolog. contra Gentes cap.* 42. and *Epiphanius* in his Oration *de Sepultura Christi*, about the middle of it, and many others: it is not then probable that they whom my Apostle here deales with, were strangers to this custome: or that *Corinth* only had not received what both *Greece* and the *World* acknowledged.

My *Text* then containes what I first intimated, matter of *Cerimony*, and *Faith* too: washing of the *Dead*, and a *Resurrection*. The Interrogation must be resolved into an Argument: *You wash the Dead*: *Ergo*, they shall rise againe, *Argumentum a Fundamento*: for, to be respe-

ctive where there is no hopes, were but a pious vanity. The parts are two: 1. The *Cerimony* it selfe: *Baptizing* or *Washing* the *Dead*. 2. The Use: It serves to confirm *Faith*, proves a *Resurrection*; *Ergo*, *Resurgent mortui*.

I have been so long in laying a *foundation*, that I fear, the height of the *walls* will scarce prove answerable: yet pardon it; I desire my building should rather prove firme then statly. The Division hath inverted the *Text*, first then of the last words τί καὶ βαπτίζονται; *Why are they then baptized?*

The *Corinthians* wash their dead, and are blamless, for my Apostle reprehends it not; and he knew not how to be silent at obliquities: It seems, though we may not too much sorrow, yet we may care for the *Dead*. Indeed, *Tears* and *Lamentations* are opposite to *Hope*; but a *Cerimonious Respect* doth both manifest, and increase it. When *Mary Magdalen* came to visit the *Sepulchre* of our *Saviour*, we shall find her both *Respective* and *Sorrowfull*: her *Hands* were full of sweet *Oyntments*, her *Eyes* of *Tears*: both (at that time) very impertinent; for the *Body* which she then sought, was already glorified

fied. Yet the *Angel* censures her Teares only: *Woman, why weepest thou?* indeed, those odours testifie thy hope; and shew, that (though thou erre in the time, yet) thou believest one day he shall rise againe. Only, why dost thou *Weep*? That passion becomes not a *Disciple*: thine *eyes* argue more *incredulity*, then thine *hands* doe *faith*. But, for the respect she shewed, 'twas so far from deserving reproofe, that the like of it did once find great Commendations, *Matth.* 26. 19. *&c.* The Disciples murmur whilst the VVoman poured rich oyntment on our *Saviours* head, and accuse *Mary* of wastfulnesse: But their *Master* was of an other Opinion: *She hath* (saith Christ) *wrought a good worke on me, she did it to bury me*; nay, further; her care of my *Funerall* hath raised her a *Monument*: *For, I say unto you, wheresoever this Gospel shall be preached throughout the World, this that she hath done shall be told for a memoriall of her.*

If the *Anointing* of the *Dead* be commendable, *washing* sure cannot be condemned: a *Cerimony* altogether harmless; and whether it can be cause of waste, or no, let *Judas* himselfe be Judg.

I speak not thus, as if this practise of *Corinth* should therefore bind all future succession, because it seems approvable. No, *Cerimonies* (are like *Lawes*) fittest commonly for the *Times* and *places* they are made in. Let *Corinth*, and the Christian World somtime *wash* their *Dead*; yet 'tis no impiety in us to leave it: for the same *Faith* is not alwaies cloathed with the same *Cerimonies*. To use *Spices* or *perfumed* Coffins, are as good testimonies of our *Hope*, as water was of theirs; and were my *Apostle* writing to us, they might all afford argument to prove a *Resurrection*. *Rome* then (for ought I know) may still *Wash* their *Dead*; for so *Bellarmine* sayes she doth, in the last Chapter of his second Booke *de Purgatorio*. Let her renounce her superstitious consequences, I condemne not the bare *Cerimony*: for I alwaies thinke of such indifferences, what Saint *Austin* did of *Perfumes*: *Quum adsint non respuo; quum absint non requiro*: 'tis in the 10. of his *Confessions*.

But were not my *Corinthians* too sparing in their *Cerimonies*? Did they well, to express their care of the Dead by

by a little *water* only? Yes; for Christianity hath taught us, not so much to consider the *Deed* it selfe, as the *Minde* of him that doth it. *Mites*, (in our *Master's* judgment) may outweigh large summes: and (no doubt) the *Disciples* expressed as much *Hope* in washing *Tabitha*, as the *Patriarchs* in imbalming *Jacob*. For it is as true of *Faith* as *Nature*; *Paucis contenta est*, It can live without state. Indeed, it must still be doing, but (for the most part) her workes are rather *Good* then *sumptuous*. Why then should *Washing* the *Dead* be condemned as a custome too mean and triviall, seeing, *To give a Cup of cold water to the Living*, is so far from losing *Commendations*, that it gains a *Reward*.

But, me thinks, 'tis not enough to vindicate, except I commend this custome, and shew, it deserves not your *approbation* only, but (in some sort too) your *Imitation*. For (as we may perceive in *Moses* Law) there were *Cerimonies* which in themselvs were *fading*, yet they do stil yield us a perpetual *Morall*: So may this *Baptism* in it self safely be laid aside, and yet it affords

a Truth, that we may teach for ever. VVe may now *sow* our *ground* with two kindes of *Seeds*; but it were impiety in us, to *plant* our *souls* with two sorts of *Religions*: so, though this *Corinthian* custome injoynes us not this day to apply meer water to the *Dead*; yet we may hereby learne, *That it is not consonant to the purity of our Elder Church to be profuse in Funeralls*: For, to what end is this sad prodigality? Is it to manifest thy noble disposition? But that is fitter to be shewn at a *Tilting*, then at a *Funerall*. Is it to give a token of thy *sorrow* and *passion*? But know this too, it is a *Solacisme* to mourn in pomp. Perhaps thou dost affect the peoples voyce, and desirest that they should speak of thee, as the *Jews* did of our *Saviour* when he came to raise *Lazarus*: *Behold* (say they) *how he loved him!* But remember, that 'tis there written too: *Jesus wept*. 'Twas not a profuse expence, but a passionate carriage that raised that opinion. Art thou then truly *sorrowfull*? Feare it not; thine outward gestures will interpret thy thoughts: and if thou desirest only to counterfeit a *grief*, it is a more thrifty *hypocrisie* to feign a few *Tears*, then to cloath so many mourners.

Nor

Nor dare I condemn all coſt in theſe *Solemnities*, (eſpecially if it be husbanded by *worth* and *diſcretion*) : For, no doubt, we are to put a difference between one *Corps* and an other, although they are in themſelves equaly inſenſible. A field may be purchaſed to bury *Sarah* in, when wee do not ſomuch as read of *Agars* Funerall. In this caſe, *Ulpians* Counſel may ſerve for good directions : Expences muſt here be made, *Secundum Dignitatem & Facultates defuncti.* And the Law did well to joyne them : for as it is unfit that *Demetrius* a *Craftſman* (though he prove *Rich*) ſhould be buried as a *Senator* : So is it not ſeemly, that *Joſeph* a *Senator* (if he conſume his ſubſtance) ſhould be buried as a *Craftſman.* But where *Wealth* and *Honour* both meet in the ſame *Teſtator*, if the Heire be too ſparing, tis a ſhame; nay, 'tis injuſtice, and a meer uſurpation upon the *Goods* of the *Dead.* And therefore the Law taks ordor, that in caſe the Heir be negligent, if either friend or ſtranger ſhall interre the *Dead*, according to his place and ſubſtance, he may recover the expence from the Inheritance, *Actione Funeraria.* And the Reaſon is ingenuous : *Qui propter Funus aliquid impendit, cum*

defuncto

defuncto contrahere videtur. (*Leg.* 1. *F. eodem.*) See! in favour of a *Funerall*, the presumption of the *Law* gives a *dead* man life, makes him capable of a Contract, and binds his Heir over, in despite of silence. He, that shall read with what artificiall care *Jacob* was imbalmed in *Egypt*, and with what princely attendance interred in *Canaan*, must either condemn wise *Joseph* of a needless folly; or else confess, that a sumptuous *Funerall* may beseem a *Patriarch*. Who is there that condems *Nicodemus* for that costly composition he inwrapped our *Saviour* in? Suppose he did not, as yet, account him a God; yet he well knew, those solemn obsequies might become a *Prophet*. This *Water* then may be turned into *Balme*, or perhaps some other substance, when *Princes* are to be washed, when *Patriarchs* or *Prophets* shall expect a *Sepulchre*. Lesse state may beseem a common *Corinthian*; and all may hence learne something: Let this ancient simplicity teach all to avoid ostentation in *Funeralls*; for that absurdity is too exstreamly grosse, when griefe it selfe becomes vaine-glorious.

If the elder Christians were so carefull to

wash the *Corps* of the *Dead*; tis probable, they were no less solicitous to keep faire their *Reputations*. You know our *good Names* are apt to soyle as well as our *Bodies*; and oftentimes though we our selves walke in the cleanest wayes, yet our Neighbours hand may cast filth on us. Let the heart of *Mephibosheth* be most loyall to his Prince, yet by the malice of *Ziba's* false suggestions, *David* may (though a Just King) account him treacherous, and perhaps confiscate his goods too. What act more eminently charitable, then to *wash* the *dead* from such foul imputations? For, a *Good Name is the dead mans life*; and so he (in some sort) prevents a murther, who in this case withstands detraction. If a viperous tongue doth palpably cast aspertions upon the memory of the *Dead*, we must βαπτίζειν ἐν τοῖς νεκρῶν, *Wash them in our meetings, in our Assemblies.* The Pulpit it selfe is no unfit *Font* for such *Baptism*. These *Sermons* must *wash* the *Dead*, and not suffer an ill opinion to staine good deserts: imitating herein the example of *God* himselfe, who makes Righteousness as clear as the Light, and just dealing as the noonday.

Not

Not that I approve their officious eloquence, who upon these occasions are equaly ready to commend all alike; Who make the height of thire owne *Wits* the Rule of their *Discourse*; and so speak not what they can prove, but what ere they can invent. These affect to make all dead men seeme vertuous; and think themselves most artificially charitable, if they can make a *Dives* to be taken for an *Abraham*. But such lavish *Orators* mistake this *Cerimony*, and *paint* the *Dead* instead of *Washing*. Indeed, the Rule is, *Majus ab exequiis nomen*: the next way to be famous, is to die; for then all envy ceaseth, and if a man be deserving, his very enemies will judge impartially. But where that *Passion* ends, shall there *Forgery* begin? Because I heard an Enemy content to speake the Truth, shall I take liberty to feigne and invent a Lye? no, that of *Salomons* would deter me: *He that justifieth the wicked, and condemneth the Righteous, both these are an abomination to the Lord.* But if such *Funerallists* will needs be declaming, they may go on; who can forbid a man to do with his owne what he pleaseth? *Qui autem mendacium loquitur, de suo loquitur*, saith S. *Austin* in his 6. Epist.

I have done with the *Cerimonies*. The *Vse* follws: it serves to confirme *Faith*, to prove a Resurrection: Therefore *the Dead shall rise againe*. For if the Dead rise not, why then is their *Washing* of the *Dead?*

The practise of Cerimonies (were the true use unknown) is like a dumb shew without an Interpreter; which may perhaps cause laughter or astonishment, but yield little benefit to the spectators. Did not *Zipporah* wonder at the Sacrament of Circumcision, and call *Moses* (that meeke man) a *Bloudy Husband?* It seems she knew not, that this signe was the seale of the Covenant, and to teach her Son in his ripe years, that he should not walke after the Lusts of the *Gentiles*, but according to the Faith of his Father *Abraham*. What made *Judea* so rediculous to other Nations, but her religious observance of many outwatd *Rites*, which such strangers understood not? Durst *Juvenals* wit have been so prophane, as (*Sat.* 14.) to stile the Sabbath Day, *Lux ignava, a day of sloath*, had he either known the majesty of the *Author*, or that it selfe was a representation of that *Eternall Rest*, whereof his fellow-Poets had seen a shadow?

And

And againe:

Nec distare putant humana carne Suillam,

He smiles to see the *Jews* abhor Swines flesh. But know (*Satyrist*) that very Nation was a Sacrament, all gestures and Emblems; and what she practiz'd on the *Body*, was to teach us to do the like on the *Soul*. The *Jews* abstain'd from so foule a Creature, that the *Gentiles* might learne purity, that their meats might be the *Hieroglyphiques* of our conversation; for as the *Law* runs; *No polluted person may approach the Sanctuary*: So the Gospel; *No unclean thing shall enter into the Kingdome of Heaven.* You see then, it's the morall commends a *Cerimony*; and that in these figurative gestures, the *act* it selfe is not so considerable, as the *end* of it.

What these Ancients did imply, by *Washing the Dead*, *Calvin* intimateth upon the 9. of the *Acts*, *vers.* 37. *Ut in morte ipsa visibilis aliqua Resurrectionis imago piorum animos in bonam spem erigeret*, For, they did undoubtedly hope, that that very body should hereafter appeare as unblameable before the Tribunall of *Jesus Christ*, as after *Washing* it seem'd *cleane*, and *spotlesse* before the eyes of men. *Nam quia mors speciem*

interitus

interitus habet (saith that judicious *Interpreter*) *nè Resurrectionis fidem extingueret, species contrarias opponi utile fuit, quæ Vitam in Morte representarent.* When *Death* seemed to threaten a perpetuall Destruction, it behoved them by such *Cerimonies* to meditate upon their *Eternity*; that in the midst of the Trophees of *Death*, they might also appeare Conquerors by *Faith* in the *Resurrection.*

Thus did their *Beliefe* obscure mortality, and in the midst of their Obsequies they kept a solemne Triumph. Tell me (saith Saint *Austin, de Civ. Dei.* 1.) why was *Toby* registred for burying the *Dead*? Why the Woman for *anointing*, *Joseph* for *imbalming* our *Saviour*? *Non quod ullus cadaveribus sensus, sed quod ad Dei providentiam Corpora quoque mortua pertinere significantur, propter fidem Resurrectionis astruendam.*

Learne here the true use of Funeralls; learne to make them serve as nourishment to thy Hope? Imitate my *Apostles* act, and set thy *Faith* on worke in these outward solemnities.

VVhen

when thou seest men so readily officious to conveigh the Corps into the Earth, think that the *Angls* were no less serviceable to see his *Soul* inshrined in Heaven; for they are all ministring spirits, sent forth to minister for them, who shall be Heirs of salvation, *Heb.* 1. *ult.* Let these perfumes quicken thy hope, and make thee conceive the worth of Christs imputed *Righteousnes*, his *Life* and *Death*, was accounted a sweet smelling savour in the nostrils of *God* the *Father*. When thou beholdest them interred in the mould of the Earth, think him not lost but sowen; and as the *Harvest* restoreth the *Seed* again with advantage; so shall the *Resurrection* this deceased *Brother*, with an increase of *Glory*.

Such thoughts are, of all other, most *Christian* obsequies; and doe as much tend to the renown of the *Dead*, as to the incouragement of men alive; because he doth more honour to a deceased friend, who believes he shall rise againe, then he who (with out all hope) imployes all the *Physitians* in *Egypt* to defer his putrefaction. For, I find Beasts partaking of this respect; so you may read *Boetius* writes of *Ptolemy* the *Son* of *Lagus*, that the

Egyptians

Egyptians were as pompouſly Cerimonious in the Funerals of their *Apis* (in Engliſh a *Bull*) as if the Obſequies had been performed upon *Ptolemy* himſelfe: and where men bury their *Gods*, ſuch ſtupidity is no wonder. *Alexander* made himſelfe a Mourner, when he buryed his *Bucephalus*: and I'me ſure (in that regard) the *Horſe* had far more honor, then the Rider. Nay, (if *Alexander ab Alexandro* faile not in his collections) *Lacides*, the Philoſopher, *Anſerem elatum in funere, &c.* (I will non Engliſh it) *effuſis lachrymis ſepelivit*: yet, 'twas none of thoſe holy Fowles neither, that preſerved the *Capitol*. But I leave *Lacides* to *Athens*, where he may be mocked by *Philoſophers*.

Stupid madneſs! ſure, theſe men firſt *buried* their *Reaſon*, before they became Actors in ſuch hopleſſe *Funerals*; and then 'twas no great marvel to ſee them do honour to the Beaſts, their fellowes. And yet theſe very *Obſequies* may ſerve to ſhame ſome of our dry *Diſſemblers*: for, out of doubt, it muſt make ſome true Mourners, to ſee ſo vaſt a pomp of empty Lamentation. When there is coſt without *Faith*, how contemptible is the *Cerimony*?

Doſt

Doſt thou imbalme thy friend only? 'tis no greater honour. Doſt thou believe he ſhall riſe againe? This is to ſelebrate a *Funerall*; and this is that wins regard to the *Dead* Do we not know that expectation getteth reſpect, and maketh us become Obſequious even to them that are but the Heirs of Honour? Beliefe then of the *Reſurrection* muſt needs inforce us to regard theſe very Bodyes, as to whom belongs an Inheritance, and eternall glory, as a poſſeſſion. VVe thence know, that he that is the God of *Abraham*, is the God of theſe *Corps* too. And ſhall a man there deny reſpect, where God himſelfe vouchſafeth providence? If this deceaſed perſon hath ſtill the ſame *God* with us, the caſe then ſtands as before his *Death*; we are ſtill his *Brethren*. Thus may a *Funerall* increaſe our *Faith*, and our *Faith* adorn a *Funerall*. Art thou *poor*, and yet deſireſt to do honour to thy deceaſed Friend? ſay only, that he ſhall riſe again, and thou haſt more then imbalmed him. Art thou *Rich*, and thereby able to expreſſe thy regards? yet bring *Faith* too; otherwiſe ſuch Rites are prodigies, ſhadows without a ſubſtance: nay, the *Cerimonies* are abuſed, and make thy friend no

wayes

wayes differ from the Beasts that perish.

The men of *Corinth wash* their *Dead*; and hence my *Apostle* preacheth a *Resurrection*. *Funerals* (you see) give occasions to *Sermons*: nay, *Death* and *misery* are the best preparatives to *Instruction*. For, *lowliness* is the fore-runner of *wisdome*; he is more then halfe taught, who by such meanes is made a fit Auditor. VVhen we see by others that we our selves must die, how willing are we to talke, that we must *Rise againe*? That of the *Tragadian* [*Quod nimis miseri volunt, hoc facile credunt*] shews, that these Spectacles facilitate our beliefe: for when we thence perceive a necessity of *Death*, we gladly give entertainment to *Faith* in the *Resurrection*.

These occurrences are yet more Doctrinall: Νεκρὸς ὁρῶν, &c. (as *Suidas* hath it out of some more ancient) the best way to mortifie thy rebellious works, is to behold these Spectacles of *mortality*. For, what? dares flesh and bloud be proud, when she considereth her *Beauty* to be but *Rottennesse*? shall parentage make that man swel, that must say to *Corruption*,

thou

thou art my Father, and to the Worm, thou art my Mother? (*Job* 17.14.) These sights may serve to strangle ambitious thoughts; for see how little room containes a man! to correct thy Covetousnesse; for is it not a madnesse to *live poore*, that thou mayest *die rich?* Look, wretch! Doth this *Corps* possesse any thing?

Death affording such variety of *Instruction*, I wonder what moved the *Belgique Fathers* to banish these Discourses. For, so they decreed (*Can.* 5. *de Exercitiis Ecclesiasticis*) *Conciones Funebres nunquam introducendas, & ubi in usu sunt, commode tollendas censet Synodus.* Was it therefore because they have been sometimes formerly abused and made to commend those *Lives* that were as full of *Scandall*, as *Vice?* By this reason, they might have forbidden the *Lords Supper* too: For, what more gross abuse, then when *Rome* of a *Sacrament* had made an *Idoll*? If some Luxuriant wits have beene offensive upon these occasions; *Vitium hoc Hominum, non Concionum*, this Custome should not have been abrogated, but such Preachers check'd. I dare say, they know not the true use of *Funerall Sermons*, who thinke these Discourses must still be *Panegyrick*.

Nay,

Nay the *Dead* serve to the increase of *Faith*, and must the *Sermon* needs tend to nothing but vaine glory?

Yet, where there is *Desert*, I hope, the *Synod* intends not to forbid commendations. For, God himselfe hath spoken it, *The name of the just shall be had in everlasting remembrance*: and what fitter place to execute his *Decree* then the *Pulpit*? Nay, that little good we find in bad men deserves a Register: *David* himselfe penned *Saul* an *Epicadium*: *Saul* and *Jonathan* were lovely and pleasant in their lives, and in their death they were not divided. *Ye Daughters of Israel weep over* Saul, *who cloathed you in scarlet with other delights, &c.* as you may read, 2. *Sam.* 1. 23. I have a Warrant then to mention, and (where I see *Reason*) to commend the *Dead* I may *preach* these circumstances: what we find in the *Text* it selfe, you need not doubt but it may become the Sermon. The manner of my Discourse I'le take from *Corinth*, my Speech shall resemble their *Cerimonies*; it shall be plain and simple, meer *Water*: Let more happy inventions *Imbalm* the *Dead*; it shall suffice me to *wash* him.

Δόξα τῷ Θεῷ.

Amen

A

SERMON

Preached at S. PAULS Crofs in *London*, the 27. day of *October*, *Anno Reginæ Elizabethæ* 26. by *Samuel Harſnet* then Fellow of *Pembroke Hall* in *Cambridg*, but afterwards Lord Arch-Biſhop of *Yorke*.

The Text.

EZEKIEL 33. 11.

As I live (ſaith the Lord) I delight not in the death of the wicked.

THere was a conceit among the *Jews* (as appeareth by the verſe going before my Text) that when they *ſinned*, they *ſinned*, of ne-

 ceſſity

ceſſity, ſo that they could not but *ſinne*: and ſo when Almighty God did ſend unto them his *Prophets* early and late, calling and inciting them to *Repentance*; they thought he did but dally and mock with them, for it was his pleaſure, they ſhould *ſinne* and die *therein*. Almighty God was much offended with this their conceit, it being againſt his *Juſtice* and *fidelity* both, and therefore bids his Prophet here *proteſt* unto them, and bind it with an *Oath*, (no leſs then his *Life*) that they did him wrong: *As I live (ſaith the Lord) I do not delight in the death of the wicked.*

The *Text* then I have in hand (Right Honorable, Worſhipfull, and Beloved) is a ſolemn *Proteſtation* made by Almighty God in his owne cauſe to cleare himſelfe of *Infidelity* and *Injuſtice*; that the *Judg* of this world doth not delight to ſee men *ſinne*, and then *puniſh* them with *Death* becauſe of their *ſinne*. *As I live, ſaith the Lord, &c.*

The forme of the *Proteſtation* is in the nature of an *Oath*: *As I live ſaith the Lord &c.* and in it I conſider theſe three things:

1. The *Oath* it ſelfe; that it pleaſed God to ſwear.

2. The

2. The *manner* of the *Oath* he swears, y his life; *As I live, saith the Lord.*

3. The *Matter* of the *Protestation* is an absolute Negative made unto the *Jews*, avowing, that it was all false they charged God withall, *I do not delight in the death of the wicked.* And in this Negative, God doth avow five simple Negatives, every one upon the credit of his *Oath*: as,

1. I do not delight in *death.*

2. I delight not in the *death* of man.

3. I delight not in the *death* of a sinfull man.

4. I delight not in the *death* of wicked sinfull man.

5. I delight not in the *death* of any sinfull man.

Of these (by your patience) as God shall assist me.

For the first, that the Phrase of speech (*As I live*) is an oath, I shew it plainly out of 1. *Sam.* 28.10. where it is said, that *Saul* did swear, and he used no other words then these, *As the Lord liveth.* This form then of speech, *As I live saith the Lord*, is an *Oath*, By the life of the Lord. S. *Austin* (upon the 94. *Psalm*) saith, *Magnum est loqui Dominum,*

majus jurare Deum? It is a great that the Lord should speak; and so it ed; for, at the first word he spake, de a world, *Dixit et factum est*, he the word, and it was done: but he uld make the world with a word, not find credit in the world for his but he must needs bind it with an so that it cost him more to be belie- the *World*, then it cost him to make *rld* it selfe. *Durum est* (saith *Vin-*) *cum non tantum tribuamus Deo, m viro honesto: It's hard when we give so much credit to God, as we an honest man*; for we will give to him upon his *Word*; but we will ieve *God* though he *swear. Sed du- cum non tantum tribuamus Deo, m Diabolo: It is very hard, when not trust God so far forth as we trust vill*; for we took his word in *Para- lt non moriemini, Ye shall not die*: the Father of lies) and we will not od on his word, *At cupio ne moria- desire you should not die* (I the God th;)but we must have this *Oath*, *lieve &c.*

re are two bonds (*Heb.* 6. 18.) ἀβ- ῶνες, Gods *Word* and his *Oath*:

and

and the slighter of these two doth hold all things in the world (Man only excepted.) The Sea rageth and roareth terribly (saith the *Psalmist*, 95. 11.) yet Gods word is his band, and in his greatest rage he never passed it (*Prov.* 8. 29.) The *Sun* riseth like a Giant, and like a mighty man to run his race; yet *Deus dedit legem*, God's word is his list, and in his greatest swiftness he never passed it. God himselfe being *infinite*, and having no bond hath made himselfe *finite*, and put on his list: *Cinxit se cingulo veritatis. Isa*, 11. 5. He hath bound himselfe in the girdle of Truth, and in his greatest might he never broke it. Only man (out of wantonness) broke his bond in *Paradise*; the *Garden* would not hold him, and so he put God to his second *bond*, his *Oath*: and if that will not hold him, there is but a third in the *Epistle* of *Jude*, *Vincula tenebrarum*, *Bonds of darkness*, and they shall surely hold him; for they have held stronger then he, the Angls of disobedience, and do hold them sure against the day of wrath. I will then shut up this poin- with the Counsel of *S. Jerom*, *Si non obedi mus promittenti Deo, at credamus Juranti Deo*: If we will not *believe* God when he *promiseth* us *life*, yet let us *believe*

when he *sweareth* by his *Life*, that he
th us *Life*: least wee provoking him
nger, he sweare in his *Wrath*, wee
not enter into the Kingdom of

e second thing in the form of the
station was the manner of the *Oath*,
t pleased Almighty God to swear,
s Life: and this doth teach us the
inty of the truth of the Protestation.
had sworn by his *Helinesse*, as he did
vid, *Psal.* 89. 34. it was taken ex-
on against, *Ezek.* 18. 29, If by his
h as *Psal.* 89. 48. it was doubted of
ob. 14. 11. *How long will it be ere ye be-
me?* If by his *Omnipotency*, as he did
braham Gen. 17. it was called in que-
, *Psal.* 78. 20. *Can God prepare a
in the Wilderness?* But his *Life* was
doubted of, as a thing above all
enge and exception: and therefore
aled the Almighty God to choose
ife to confirm his *Truth*, *As I live
the Lord) I do not delight in the death
Wicked.*

hen we *swear*, we *swear* by an higher
, 6. 16.) and man's wit cannot devise
her or more pretious thing; then
Satan knew it well (in the 2. of *Job*)

Skin

Skin for skin (saith he) *and all that a man hath, will he give for his life*, health, wealth, Lands, Liberties, Honour, Possesions, Dignities, Learning, Wit, Memory. A man will strip himselfe of all, to save his *Life*. This was the Egyptian *Oath*, *By the life of Pharoah*. The Heathen's title to their Great God, Ζεὺς αὐτογένετος, αὐτοκίνητος: *The Liver*, *The first Begetter*, *The first Mover*: and there they made their stop. And so it pleased the Almighty God to stop here; and making it his rest, as a thing most clear to all Nations of the World; that as verily as they did see, know, and confesse, that there was a God in whom they lived, moved and had their being: so verily should they say and profess, that he was a God of the *Living*, and not of the *Dead*; and that he delighted not in *Dead* but in the *Living*, *As I live, saith the Lord, &c.* And so much of the form of the Protestation.

The matter of the *Protestation*, I told you was absolutly *Negative*, and it issueth into five branches to be severally touched:

The first. *I delight not in death.*

I will not idle away the time in an empty discourse about the severall Transla-

tions of the original word. *Vatablus* translated it, *Non cupio, I wish not* : the *Septuagint*, οὐ βούλομαι, *I will not* : the common Translation, *Non desidero, I desire not*: *Tremelius*, *Non delector, I delight not*: whose conceit I follow. So of *Death*; it is taken so many ways, a man cannot miss it what way soever he take; but there is but one way to the *Truth*, and that is plain, *Mors, ad Gehennam*; not Gods, but the Divel's high way leading to destruction, and so God neither likes the Journey, nor the Journey's end.

I touch my first branch: I *delight not in Death*. If God had spoken no more words but these [*As I live, I delight not*] and any man of mean wit had been bidden to put to the rest; that man by his mean wit would easily have guessed at *Death*: for there are no two things so opposite, as *Life* and *Death*: and it is plain, God (in his wisdom) made choice to swear by his *life*, to let us see how far at ods he is with *death*. Fire and Water, Light and Darkness, Heaven and Hell, God and Satan can stand nearer together then *Life* and *Death*: and therefore we read in the first of *Job*, that God would abide Satan standing at his right hand in Heaven: but of *Death*,

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we ſhall never read of him in Heaven, but upon a Horſe poſting from the preſence of God, and (to ſhew how little God liketh him) his mounting is with the meaneſt too (or like himſelfe) *I ſaw a pale horſe in Heaven* (ſaith Saint *John*) *and he that ſate upon him his name was Death* (*Apocal.* 6. 8.) Now, as God is all light, and in him is no darkneſſe at all; ſo he is all *Life*, and in him is no ſhaddow of *Death* at all. And therefore if King *David* could truly ſay of the wicked, that he hateth the wicked with a perfect hatred, becauſe there was nothing like unto him in them: God may trulier ſay and ſwear of *Death*, that he hateth him with a perfect hatred, becauſe there is nothing in *Death* like unto him. And indeed, how can he but hate him? the Father of Lights, the Childe of Darkneſs? the Prince of Heaven, the Sergeant of Hell? the Maker of the world, the Marrer of the World? Glory, Ignominy? Beauty, Deformity? Honor, Shame? Majeſty, the Urchin of Hel, and companion for worms and rottenneſs? There is a true ſaying of our Learning: *Facilius eſt deſtruere quam aſtruere: It is eaſier to pull down then to build up againe.*

Yet (as easie as it is) S. *Bernard* hath wisely observed, That God is quick in making, slow in marring: *Cito struit* (saith he) *Tarde destruit*: He was but six dayes in making the whole world, and he was seven dayes in destroying one City, *Jericho*. And this marring quality that this age so much glories in (as it loves to be called after that name) is it that made God so far out with *Death*, as (it seems) he hates him worse then Hell, *Hos.* 13. 14. *O Mors, ero mors tua; O Inferne, ero morsus tuus: O Death, I will be thy death; O Hell, I will be thy sting*, The Author of *Life* cannot become *Death* if he would; but yet he threatens, that he will become that he cannot, rather then *Death* should be what he would not: And it is clear, that God is far enough from delighting in *Death*.

The second branch of Gods protestation is, *I delight not in the death of man*. God had an Image before all Worlds: for he had his *Son*, the ingraven Image of his *Father*: and he was so delighted in his Image that he would needs have an Image of his Image; and so he made *Man* after his *own* Image. If any other then *God* had made *Man*, or if he had not been made after

after the Image he eternally loved, it may be he would not have cared so much for him: but being the workemanship of his *owne* hands, and made after the Image he so tenderly loved; if he had not loved him for his VVorkmanship sake, yet he must needs love him for his sake whose Image he bare, and loving him, could not delight to *spoile* him. Nature (God's Nurse) had bred in us such a fond desire of our Image, that it brought *Idolatry* iuto the world; and when we cannot have a lively image, we will have an Image though it be but of colours and clouts: and if we be *Kings*, then none must paint that Image but *Apelles*, and when it is *drawn* it must have a Curtaine; and if it be the *Ingraven* Image, it must go for currant; then who so dishapes or defaces that Image, the *Prince* takes it as done unto himselfe, and it is *Capitale* a matter of *Life* and *Death*. *Tu Domine fecisti* (saith S. *Ierome*) O Lord, we have this love (though not this fond love) from thee; for thou tookest the *blotting* of thine *Image* in Paradise, as a *blemish* to thy *selfe*, and thou saidst to the *blotter*, *Quia fecisti, because thou hast don it, on thy belly shalt thou creep, and dust shalt thou eat all the daies of thy life, Gen.* 3. 14.

The

The H. Fathers are wonderfull in the contemplation of mans excellency at the first: *Cedrus Paradisi, Imago Cœli, Gloria terræ, Dominus mundi, Delicie Domini.* The Cedar of *Paradise* was too good wood to be cut into Chips for *Hell* fire. The Image of *Heaven* was not made to be the Vizard of *Hell*; the Glory of the World, the Dungeon of Darknesse, the Lord of the *World*, the bond-slave of *Satan*; the *Darling* of the Lord of *Heaven*, the *scorne* to all the Fiends of *Hell*. When the Holy Ghost had accounted the *Genealogy* from *Christ* to *Adam* (*Luk.* 3.) at the last verse, he brings up *Adam* to his Father, and calls him by the name of the *Son of God*. Can a man live to delight in the death of his Son? *David* (a man after Gods own heart) denies it, 2 *Sam.* 19. *O Absolon my Son, would to God I had died for thee, my Son Absolon, my Son, my Son*: And if *David* could have forgotten *Absolon* his Son, yet God could not forget *Adam*, his *Son*; for he saies not to him, *Would I had died for thee my Son*; but, *I die for thee my Son*: nay, (that's too little) I have *died*, for thee before thou wer't, that when thou wert, thou mightest not

die:

die: and so I may safely swear by my *Life*, that I do not delight in the *Death* of man.

When *Ulysses* playd the Mad-man (because he would not go with the *Grecians* to the siege of *Troy*) and getting a plough, he ploughed and marred all that came in his way; It was *Palimedes* wise counsel that they should lay his young Son in his way: which when they had don, and that the plough came to it, he tooke it up, & would not let it hurt his Son; and so they discovered that he was but counterfeitly mad; but, if he had ploughed up his Son, they would have accounted him perfectly mad indeed. If God had made the world (like the man of *Crete*) and put *Death* in (as the *Minotaure* was put into the *Labyrinth* there) and reserved all creatures as meat for his jaws; yet, when it had come to the lot of man to be cast in with the rest, if he had not spared *Man* (being his Son) the *Grecians* wise account of our Gracious God would have been much like after the account of their *Ulysses*.

There is a conceit in the world (beloved) speakes little better of our gracious God, then this: and that is, That *God should designe many thousands of soules to Hell before they were, not in eye to*

their

their faults, but to his own absolute will and power, and to get him glory in their damnation. This opinion is growne huge and monstrous (like a *Goliah*) and men doe shake and tremble at it; yet never a man reacheth to *Davids* sling to cast it downe. In the name of the *Lord of Hosts*: we will encounter it; for it hath reviled, not the Host of the living God, but the *Lord of Hosts.*

First, it is directly opposite to this *Text* of holy *Scripture*, and so turns the *Truth* of God into a *Lye.* For whereas God in this Text doth say and swear, that he doth not delight in the *death* of man: this opinion saith, that not one or two, but millions of men should fry in *Hell*; and that he made them for no other purpose, then to be the children of *death* and *Hell*, and that, for no other cause, but his meer pleasure's sake; and so saies, that God did not only *say*, but *swear* to a *Lye*; for the *Oath* should have run thus: *As I live (saith the Lord) I do delight in the death of man.*

Secondly it doth (not by consequence, but) directly make God the Author of sin. For, if God, without eye to sin, did designe men to Hell, then did he say

and

and set downe, that he should sin: for without sin he cannot come to *Hell*; And indeed doth not his opinion say, that the Almighty God in the eye of his Counsell, did not only see, but say, that *Adam* should *fall*, and so order and decree, and set downe his *fall*, that it was no more possible for him not to *fall*, then it was possible for him not to *eat*? and of that which God doth order, set down, and decree (I trust) he is the Author: unless they will say, that when the Right Honorable *Lord Keeper* doth say in open Court, *We order*, he means not to be the Authour of that his order.

Thirdly, It takes a way from *Adam* (in his state of innocency) all freedome of will, and liberty not to sin. For, had he had freedome to have altered Gods designment, *Adams* Liberty had bene above the designment of God. And here I remember a little witty *Solution* is made: that is, if we respect *Adam's Will*, he had power to sin, or not to sin; but if *God's Decree*, he could not but sin. This is a silly *solution*: And indeed it is as much, as if you should take a sound strong man (that hath power to walke and to lie still) and bind him hand and foot (as they do in

Bedlam

Bedlam) and lay him downe; and then bid him *Rise up* and *Walke*, or else you will stir him up with a Whip; and he tell you that there be chains upon him, so that he is not able to stir: and you tell him againe, that that is no excuse, for if he look upon his health, his strength, his legs, he hath power to walk or to lie still; but if upon his chains, indeed in that respect he is not able to walk: I trust, he that should whip that man for not walking, were well worthy to be whipt himselfe. Or (if you will give *Adams* will a little more scope) this pritty solution makes it as a bird in a Cage, and the dore fast shut: if you look up on the wings of the Bird, she hath power to flie and flap away; but if you turne your eye and looke to the Wicket of the Cage, you may well see, that she may flutter thither but she can get no further. Almighty Gods *Decree* is stronger then the *Wicket* and *Chains* too; for he that made the bonds of *Orion* so sure, that no man can loose them, hath made the bonds of his *Decree* so sure, that no man can break them: and therefore if God set it downe for a *Decree*, that *Adam* should fall, *Adam* had no more liberty not to fall, then the *man* in the chains had liber-

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ty to walk, or the *Bird* in the Cage liberty to fly away.

Fourthly, as God doth abhor a heart and a heart, and his soule detesteth a double-minded *man*: So himselfe cannot have a mind and a mind, a face (like *Janus*) to look two waies. Yet, this opinion maketh in God two *Wills*, the one flat opposite to the other: An *Hidden will*, by which he appointed, and willed that *Adam* should sin; and an *Open will*, by which he forbad him to sin. *His open will* said to *Adam* in *Paradise*: *Adam thou shalt not eat of the Tree of Good and Evill*: his *hidden will* said, *Thou shalt eat*; nay more, I my selfe cannot keep thee from eating, for my *Decree* from eternity is passed, Thou shalt *eat*, that thou mayest *drowne* all thy posterity in *sin*, and that I may drench them (as I have designed) in the bottomless pit of *Hell*.

Fiftly, among all the abominations of Queen *Jezabel*, that was the greatest, (1 *Kings* 21.) when as hunting after the life of innocent *Naboth*, she set him up among the *Princes* of the Land, that so he might have the greater fall. *God* planted *man* in *Paradise* (as in a pleasant Vineyard) and

and mounted him to the *World*, as on a stage, and honoured him with all the Soveraignity over all the Creatures, he put all things in subjection under his feet; so that he could not pass a *Decree* from all eternity against him to throw him down headlong into *Hell*: for God is not a *Jezable*, *Tollere in altum*, to lift a man up, *ut lapsu graviore ruat*, that he may make the greater noise with his fall.

Sixtly, Almighty God at the *Creation*, when he called a Counsel to adde a glorious *conclusion* to all his works; it was well he himselfe propounded the case: *Let us make man*: for this conceit would faine alter the case, and put it thus: *Let us mar man*. For what is it else to mar man, but to make him and mar him? And it had been hard, if in all that glorious *Assembly*, there had not been any one that had loved man so well, as to plead one word for him: *O Lord*, if thou delightest in *Death* and *Hell*, behold the Fowls of the aire, the Beasts of the field, the Fishes in the Sea; their hugeness, their voice, their roring is greater then man's; let them be there: and if thou wilt not spare man for thy *Workmanship-sake*, yet spare him for thy *Image-sake*: who did ever

ver make his Image to mar it? Let us not make man after thine owne Image.

Seventhly, if King *Ahasuerus* had put *Mordicai* in his owne Chariot, clad him in so *Royall Robes*, and put a *Ring* on his finger, and caused him to be proclaimed before him, *Thus shall it be don to the man whome the King delighteth to honour*; and then had caused him to be carried away to *Haman's* Gibbet, to be hanged up; and had there proclaimed, *This shall be done to the man whom the King delighteth to honour*; would it not have made all the People at their wits ends? God mounted Man on the Chariot of Majesty, and clad him with the *Royall robe* of *Righteousnesse* (that shone more bright then the Sun in his highest luster) and put upon his fingers health, wealth, and immortality; and caused to be proclaimed before him, *that he was his delight*: and yet all this had been with an eternall *purpose* and *Decree*, to spoyle, disrobe, and hang him in *Hell*. *Hic durus Sermo*, this had been an hard *Decree*, mans weake capacity could hardly digest it.

Eightly, the *Poets* had a device of their old God *Saturn*, that he eat up his children

children assoon as they were borne, for fear lest some of them should disposess him of *heaven*: *Pharaoh* King of *Egypt* had (almost) the same Plea, for he made away all the young *Hebrew* males, lest they should multiply too fast: *Herod*, for fear our Savior *Christ* should supplant him in his Kingdom, caused all the young children in *Galilee* to be slaine: those had all some colour for their barbarous cruelty. But, if any of those had made a Law, designing young children to torments before they had been born; and for no other cause and purpose, but his own absolute will; the Heavens in course would have called for revenge. It is the *Law* of *Nations*, *No man innocent shall be condemned*; of Reason, not to hate where we are not hurt; of nature, to like and love our own brood. Θεογενεῖς ἐσμεν (saith the H. Ghost) we are God's kindred, he cannot hate us when we are inocent, when we are nothing, when we are not. Now, touching *God's Glory* (which is to us all as deare as our life) this opinion hath told us a very inglorious and shamefull *Tale*: for it saith, The Almighty God would have many soules goe to *Hell*; and that they may come thither, they must sinne, that

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so he may have just cause to condemne them: who doth not smile at the *Grecians* conceit, that gave their God a glorious *Title* for killing of *Flies*? Gods *Glory* in *Punishing* ariseth from his *Justice* in revenging of sinne: and for that it tells (as I said) a very sad and unpleasant tale; for who could digest it, to heare a *Prince* say after this manner? I will beget me a Sonne that I may kill him, that I may so get mee a name: and, that I may have some colour to kill him, *I* will beget him without both his feet; and when he is growne up, having no feet; I'le command him to *walke* upon paine of *Death*: and when he braketh my *Commandement*, I'le put him to *Death*. Oh Beloved, these glorious phansies, Imaginations, and shewes, are farre from the nature of our *Gracious*, *Mercifull*, and *Glorious God*: who hath proclaimed himselfe in his Titles Royall: *Jehovah*, *The Lord*; *The Lord strong and mighty*, *and terrible*, *slow to Anger*, *and of great Goodnesse*. And therefore let this conceit bee farre from *Jacob*, and let it not come neare the Tents of *Joseph*.

How

How much holier and heavenlier conceit had the holy Fathers of the justice of God! *Non est ante punitor Deus, quam peccator homo*: God put not on the person of a *Revenger*, before man put on the person of an *Offendor* saith S. *Ambrose*. *Neminem coronat antequam vincit; neminem punit, antequam peccat*: *he crowns none before he overcome, and he punisheth no man before his offence. Et qui facit miseros ut misereatur, crudelem habet misericordiam*: *He that puts man into misery, that he may pitty him, hath no kinde but a cruell pity.* And so I come to the third branch: *I delight not in the death of a sinfull man.*

God could not delight in the *Death* of a sinner, who parted with his *Delight* to save a sinner. Old *Jacob*, when he should part from his yongest son *Benjamine*, *Gen.* 42. *ult.* he told *Simeon*, that he had as lieve part with his life: *Ye will bring my gray head with sorrow to the grave*: yet *Jacob* had many Sons more alive. But to part with a Son, an only Son, a beloved Son; this is more bitter then death it selfe; ye shall see it plaine in Gods temptation of *Abraham*: *Take thy Son, thine only Son, thy Son Isaac whom thou lovest, and offer him up to me upon the Mount*: And when

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as *Abraham* did but offer to offer him, God cried from heaven, *Sufficit*; *It is enough*: as if he should have said, Thou being *Man* canst do no more for *God*: But he, being *God*, did more for *Man*, and sinfull *Man* too: For he tooke his Son; his only Son, his beloved Son. *Math.* 3. *This is my beloved Son, in whom I am well pleased*; and he did not offer to part with him, but did part with him, not in the *Mount*, but in *Golgotha*, the Valley of skuls: and that which all the world doth wonder at, God himselfe was *Pater & Sacrificulus*, *The Father & the Sacrificer too*. For, he slew him in *heaven*, ere the *Jews* slew him on *Earth*: *Hic est Agnus Dei immolatus ab origine mundi. This is the Lamb of God slaine from the be beginning of the World.* And so God brought up *Death* from *Earth* into *Heaven*, that he might bring down *Life* from *Heaven* into *Earth*: *Nole mortem peccatoris, qui mori vlult pro peccatoribus* (saith *S. Bernard*) Well maist thou say, thou willest not the death of a sinner, who diest thy selfe to save a sinner. *O mors! vulneratus est pro me, qui mortem meam fecit, ut viuamus*, saith *S. Austin*: *O Death! he hath been wounded for me, that made me by*

his

his death to overcome thee. Pastor ille magnus vicinis Angelis, &c. (saith *S. Gregory*) That great *Shepheard* of *heaven* was so full of joy that he could not keep it in, but out it must among his *Angels. Et quæ causa.* (saith he) And what was the cause of such a shout in Heaven? *Drachma inventa est: The lost Groat is found. Tantum gaudii dare tantilla* (saith he?) so great joy for so small a thing? How then could he joy to have it lost, that so much rejoyced to have it found? *O Lord*, the holy Angls in Heaven are thy Witnesses. that *Thou delightest not in the death of a sinner.*

The fourth branch of Gods protestation is, *I delight not in the death of a wicked sinner.* In the 7. of *Matth.* there are *sins* that are *motes*, and *sins* that are *beams*: In the Epistle of *Jude* there are *spots* in *Feasts*: in the 64. of *Esay*, there are *menstruous cloaths*: In the *Canticles* there are *Maculæ*, *stains*: And *Esay* 1. there be *sinners* of *skarlet dye*: If our *sinnes* be as *moats* in our *eyes*, and cause them to water, God hath his *handkerchiefe* wherewith he wipes away all *tears* from our *eyes*, *Apoc.* 7. If they be *Menstruous*, he hath his *hysop*, *Psal.* 51. If they be of *skarlet Dye*, he hath his

his *Fullers Sope*, *Esay* 1. 18. *Shall we then sin*, (saith the Holy Ghost) *that Grace may abound? God forbid.* Yet if *sin* chance to abound, *Grace* hath over-abounded, it hath the Superlative of *sinne* : and doth superabound. *Abundat delictum, superabundat gratia*: Sinne doth abound, but Grace hath a bound above it, it doth superabound. There is a *Sinne* so strong, that it doth pierce the Heavens : and that is the sinne of the men of *Sodome*, that would not stay till God came downe unto it, but it came up, and rang in the eares of God, it peirced the Heavens. *At Misericordia supra omnia opera manuum ipsius*, (Psal. 145.) *The Mercy of God is above all his workes*: And *Sinne* is mans proper handy-worke; it was the reaching of an *Apple* that first brought *sinne* into the world. When our *Saviour Christ* sweat bloud in the *Garden*, it was but a preparative to his potion on the *Crosse*; for there he sweat (not like unto bloud, but) *Bloud* and *Water*: *Water*, to wash away the staines of our dayly infirmities; *Bloud* to wash away our *sins* in graine; and a deeper colour then *bloud*, our *sinns* cannot beare.

If God could have delighted in the *death* of a sinfull wicked man, he must needs have delighted in the *death* of *Ahab*; for he sold himselfe to worke Wickedness, and that before the Lord: but God was so farre from such delight, that he tooke great delight in his feigned humiliation, and withdrew his hand from the plague he had devised against him. *Venit salvare, non Baptistam, Magdalenam, Matrem suam; sed peccatores, quorum ego sum primus* (saith S. *Basil*:) Our Saviour Christ came into the world to save, not *John Baptist*, *Mary Magdalen*, or *Mary* his Mother; but sinners that wore *Pauls* colours, and fought under his banner; and he bare in his banner, *fire*, *sword*, and *persecutions*, *menaces*, *revilings*, *railings*, *blasphemies*, sins of the upper house, borne as high as *Lucifer* himselfe. *Perpendo Petrum, considero Latronem, intueor Zachæum, aspitio Mariam, Apostatum, Furem, Usurarium, Meretricem.* I think upon *Peter*, I consider the *Thiefe*, I behold *Zachæus*, I looke upon *Mary* (saith St. *Gregory*) and I see that an *Apostate*, a *Theife*, an *Usurer*, an *Harlot*, these are Christs favorites, and such darlings unto him, that some of them must needs sup

with

with him in *Paradise* at his instalment: *Hac nocte, this very night shalt thou be with me in Paradise.*

Fiftly, the last branch of Gods protestation is, *I delight not in the death of any sinfull wicked man. Si non impii, nullius* (saith S. *Jerome*) if not in the *death* of a wicked sinner, not in the *death* of any sinner. And therefore, lest we should deem God like King *Saul* (that spared the fairest, and the fattest of the *Amalekites*, and put the least and worst to the Sword) S. *Peter* makes it plain, (2 *Epist.*3. 9.)*non vult aliquem perire*, God would not have any one to perish, but to come to the knowledg of the *Truth.* Unnaturall *Cain* when he had slain his brother *Abel*, and that his conscience so stung him, as that he feared every one that met him would have done as much to him; God set a marke upon him that he should not die. Treacherous *Judas*, when he had sinned in betraying the *Innocent bloud*, and had laid his hands (his bloudy hands) upon himselfe; when he had so done, the Holy Ghost saith (*Acts.* 2. 25.) *Abiit in locum suum*: he went to a home, not of Gods, but of his owne providing. The fearfull doome at the last day, is *Ite, non*

Auferte; *Goe your waies*; not, *Carry them away*; goe the way your ſelves have choſen: And it is to the ſheep, *Venite benedicti Patris mei*: *Come ye bleſſed of my Father*: and to the Goats, *Ite maledicti in ignem paratum*: *Goe into the fire, ye curſed*: but it is not, *Ite maledicti Patris*, *Goe ye curſed of my Father*. God intitles himſelfe to the bleſſing only. And the fire is prepared, but for whom? *Non nobis, ſed Diabolo & Angelis ejus*: *Not for you, but for the Devil and his Angels*. So that God delighteth to prepare neither *Death* nor *Hell* for damned men.

This laſt branch of Gods proteſtation, (*I delight not in the death of any ſinner*) I reſolve into ſix Conſequences, as *Links* depending on this *Chain*.

1. God's abſolute will is not the cauſe of *Reprobation*; *but ſin*.
2. No man is of an abſolute neceſſity the childe of *Hell*, ſo as by God's Grace, he may not avoid it.
3. God ſimply willeth and wiſheth every living *Soul* to be ſaved, and to come to the Kingdom of *Heaven*.

4. God

4. God ſent his Sonne to ſave every *Soule*, and to bring it to the Kingdom of *Heaven*.
5. God's Son offereth Grace effectually to ſave every one, and to direct him to the Kingdom of *Heaven*.
6. The neglect and contempt of his Grace, is the cauſe why every one doth not come to *Heaven*; and not any privative Decree, Counſel, or determination of God.

Theſe ſix I will breifly diſcuſs, and ſo commend you to the Grace of God.

For the firſt, Almigty God at the Creation, when he tooke a view of all his Creatures (as men uſe to do, that have newly drawne an Image, they view and pry to ſee what is amiſſe in it) it ſeemes, when he looked upon them he found they were *Good*; and when *Man* was made, behold, *They were very Good*, *Gen.* 1. 31. Now if God had caſt a way man before he had ſinned; (not in eye to ſin, but in abſolute judgment) the malicious would have cried; the Kingdome of *God is* worſe then the kingdome of *Satan*; For *Satan* is not divided againſt *Satan*, & *Belzebub* the Prince of *Devils* doth not caſt out *Devils Matt.* 12. 26. But by

this Device. *Ipsa bonitas*, Goodnesse it selfe is divided against goodnesse; the Goodnesse of the *Creator* against the Goodnesse of the *Creature*; *God* is at defiance with his owne Creature and Image; the Fountaine of Goodnesse that *God* did see in *Man*, what was it, but *Radius divinæ bonitatis*, a *beam* of that Goodnesse, which issueth from the *Fountaine God* himselfe?

Secondly, God's *Hate* does not arise as his *Love* doth: for his *Love* ariseth of and from himselfe. For being all beautifull and glorious (which cannot be but all lovely and amiable within) and seeing himselfe, cannot but love and like himselfe; so that, he hath in him to move him to *Love*; but he hath not in him to move him to *Hate*; but that commeth from without, and there is nothing from without which God hateth, but *sin*. The man of sin had so much goodnesse, as to say; *Odi quia Inimicus: I have hated him, because he is my enemy*. Now, *sin* only is the sworne enemy to *God*: Enemy to his Goodnesse, being badnesse it selfe; Enemy to his Majesty, being basenes it self; Enemy to his Glory, being Ignominy; to his light-

lightneſſe being Darkneſs; to his Beauty, being Deformity; to his Juſtice, being Iniquity; to his Pity, being Cruelty; to his Life being Death; to his very Being it ſelfe having no Being: Sin was an intruder into the World, and had not where to lay his head. So that God cannot hate any thing, but *ſin*; and what he hates he hates for the ſake of *ſin*.

The ſecond conſequence is: *No man is of abſolute neceſſity the child of Hell, ſo as by God's grace he may not avoid it.* And this is a ſprig of the former Branch: For, if God cannot hate any man, but for *ſin*, and himſelfe cannot delight in *ſin*; then can he not delight that any man ſhould go to Hell, but he that delighteth himſelfe to die in *ſin*. Let us look back to the *Garden* from whence wee came: God planted in the *Gardan* of [illegible] a Tree of *Life*, and it was as eaſie to be found as the Tree of *Death*; *Adam* with the ſame eaſe, might have reached out his hand to the Tree of *Life*, and ſaved all; as to the Tree of *Death*, and marred all: So that, it was not abſolutly neceſſary, that any ſhould goe to *hell*. When *Adam* had erred in making choice of the wrong Tree, and had barred himſelf from the Tree of *Life*,

God put him out into the open field of the World and in it planted a Tree of *Life* (better then the Tree in the *Garden* of *Eden*) a Tree that came downe from heaven, *Apocal.* 2. 7. and cansed his Herald to proclaim before it: *This is the Tree of life that came downe from Heaven; whosoever tasteth of this Tree shall not die, but have everlasting life.* The Tree which was in the *Garden* of *Eden* did never seek men, and reach forth fruit unto them; but man was to seek, and to reach forth his hand unto it and so taste it: But this Tree seeketh us, and reacheth forth fruit unto us. Nay, God himselfe plucketh off the fruit, and followeth us with it, as a Nurse doth follow her child with meat (*Psal.* 81. 11.) *Aperi os tuum late: Open thy mouth wide, and I will fill it.* And if we will not be at the paines [illegible] open our mouth, that we may be fe[illegible] Heaven, *Death* will be at the paines to open her jawes, that we may feed him in *hell*: *They lie in hell and Death knaweth upon them*, *Psal*, 49. 14.

The third consequence is: *God* simply willeth and wisheth every living *soule* to be saved, and to praise God for his goodness among the Angels in heaven. And this *Truth*, the Holy *Ghost* hath taught

taught us by the mouth of holy *Paul*, 1. *Tim.* 2, 4. *Deus vult omnes salvos esse*, God would have every man living to be saved,, and none to die eternall *Death*. And here the *Genevian* conceit hath delt with this gracious bounty of God, and this blessed saying [*God will have all to be saved*] as *Hanan* did with the Ambassadors of *David*, he cut off their Garments to the hips, and this hath curtailed the grace of God at the stumps: for it saith: It must not be meant, that God would have every living soule to come to *Heaven*; but one or two out of every *Order* and *Occupation* to come unto *heaven*. As if our gracious *God* were fallen out of liking with *Christian souls*, and suddenly fallen in love with *Orders* and *Occupations*. And yet I feare me, beloved, it were as easie to bring up all *Christian souls* unto heaven, as it is to bring all *Orders* and *Occupations* thither. But the spirit of *Peter* (a great deale wiser then that of *Geneva*) saith plainly, 2. *Ep.* 3. 9. *Deus non vult Aliquem perire*, God would not have any one to perish, but to come to the knowledg of the *Truth*. And, since it hath Pleased Almighty God there to *say it*, & here in my text to *swear it*, *that he doth not delighe*

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in the death of a sinner: I trust, we shall have grace to believe him; since himselfe can better tell what himselfe would have, then the man of *Geneva* can.

Now, if any mans mind doth put this doubt: How it comes to pass, that so many souls are *damned*, if it be Gods will that every one should be *saved*? (for who hath resisted the will of the Lord?) I will easily resolve and cleare him that case. Gods *will* is plainly revealed in his holy *Booke*, to be of two sorts: 1. his absolute *Will*: and 2. his *Will* with condition. His absolute *Will* said; *Let there be light, and there was light*; *Let there be a Firmament, and there was a Firmament*; *Sun, stand thou still in Gibeon, and it stood still.* This *Will*, indeed, cannot be resisted, for it speakes but the *word*, and the thing is *done*. But God hath not this *Will* in the matter of our *salvation*, for then so should we be saved, as the Heavens were made; but in the matter of our salvation God useth his will with condition. And he hath set us three conditions (according to our three states) which if wee break, wee justly forfeit our estate. The first condition was in paradise: *Ne ede, & vives*: *Eat not, and thou shalt live*: and that we would

would not keep. The second was under the Law, *Fac hoc, & vives*: *Do this, and thou shalt live*: and that we could not keep. The third is under the Gospel? *Crede, & vives*: *Believe, and thou shalt live*: and that we may all keep: and if we keep it not, we forfeit our estates in *Christ*, and are wilfully guilty of our own damnation. The Reason is sweet out of S. *Austin*: *Qui creat te sine te, non salvat te sine te*: *He that created thee without thee, doth not save thee without thee*: but thou must *seeke*, and thou shalt *find*: *aske* and thou shalt *have*: *knock* and it shall be *opened* unto thee. For, not one of every *Order* or *Occupation*, but every *Christian Soule*, that *seeketh*, *findeth*: that *asketh*, *receiveth*: and that *knocketh*, it is *opened* unto him.

Fourthly, our next consequence is: That *Almighty God* (in his infinite love and mercy towards *man*) sent his Son to dye and suffer hellish Torments, not for *Peter*, *James* and *Iohn*, and a few of the Elect only: but for the sins of every sinfull *Soul* in the world, and this Doctrine is so clear in the *Book* of *God*, as that the Sun at mid-day shines not more bright: *The Sun of man is come to seeke and to save*

that

that which was lost 19. 10. *Behold the Lambe of God, that taketh away the sins of the World* (*Joh* 1. 29) *Who is a propitiation for our sins, and not for our sins only, but for the sins of the whole World.* (1. *Joh.* 2. 2.) and here the new *Synechdoche* chops off at a blow from the *death* of Christ all the sensible parts in the world, and leaves him only the center to carry his wares in. For it would teach us thus to say: God would have all to be *saved*, that is, God would have a few to be *saved*: God would not have any to *perish*, that is, God would that almost *all* should *perish*: so God loved the *world* that is, so God loved a smal number in the *world*: this is the Saviour of the *World*, that is, a Saviour of an handfull of the *world*. *Satans* Synechdoche useth to be of the long size, and the shortest last. *Luc.* 4. 5. 6. having there taken our *Saviour Christ* up into a high mountaine, and shewed him *all* the Kingdoms of the world, then he begins to proclaime, all this is mine, and the glory of it *all*, and to whomsoever I will, I give it *all*. Nothing but *all* in the *Devils* mouth; yet if he had beene put to it, he would have performed nothing at all, or not past a foot or

two

two in the kingdom of darknesse. When they are ashamed of this silly shift, they take up another as bad as this, and that is, *sufficiienter & efficienter*: *Christ died* (say they) *sufficently for all, but not effectually*; that is, he meant not the good of his *death* to *all*: this device (beloved) shaddowes the wisdome of our *Saviour Christ*, and therefore they had as good have kept it to themselves. For, I am sure, ye are perswaded in *soule* that our *Saviour Christ* by his *death* and *passion* made a full satisfaction, for the *sins* of *all* the sinfull souls in the whole world. Which since he did, it stood as much with his ease and more with his goodnesse, to communicate his goodnesse, and the benefits of his precious *death* unto us *all*, then to appropriate them to a few. But what an odd delusion were this, that a Christian *Prince* should proclaime himselfe *Redeemer* of *all* the poore *Christians* under the *Turk*, and should send over sufficient ransom for *all* their freedomes; and all the poore captives (hearing the proclamation) should verily think they should be *redeemed*; and then the *Prince* should thus interpret himselfe; I proclaimed indeed *sufficiently* to *All*, but

but I meant *effectually* but to a *few*? this gay interpretation, what doth it elſe, but ſhut up the gates of the Kingdome, and will neither ſuffer the *Interpreters* themſelves, nor others (that would) to enter in.

The fith conſequeuce is: Our *Saviour Chriſt* offers ſaving *Grace* effectually to *all*, to direct them to the Kingdome of Heaven; and *all* and *every one* may be ſaved, that doth not deſpiſe nor abuſe the Grace of *God*. It's a ſtrang doctrine, we ſhould ſee, and ſay, that our *Saviour Chriſt* calls and invites *all* to repentance and amendment of life; and yet we ſhould alſo ſay, and teach, that he meaneth not as he ſaith; for he would not have every one to repent and amend. Is God as a man, that he ſhould diſſemble? The *Cripple* that lay at the beautifull Gate of the Temple, and faſtned his eyes upon *Peter* and *John*; if *Peter* and *John* had ſaid unto him; up, ariſe, and follow us, and we will do thee good; and yet had neither given him ſtrength to riſe, nor power to walke; would not the *Scribes* and *Phariſees* have ſcoffed at them? We are by nature (beloved) poor and miſerable *Cripples*; we have neither hand to liſt up to Heaven

nor

nor feet to walke in the way of Gods Commandements, nor joynts to move towards God: Alas! poore miſerable creatures that we are! What meant our *Saviour* ſo to ſay unto us?

A Noble man invites to his Table the Honourable Lord *Mayor*, and the *Aldermen* his brethren, and (for the more grace unto them) ſends his Son and Heire to meet them; and he tels them in his Fathers Name, that they ſhould be right welcome to his Fathers houſe, and that he hath provided roome and diet for them all: and yet the Noble man (his Father) hath a purpoſe to welcome but one or two, and hath provided roome and diet but for one or two, and ſhuts up the Gate againſt the reſt. Having ſo ſolemnly invited them all, would they now then think this Noble man had dealt nobly with them? Its our caſe (beloved): The joyes of *Heaven* are a feaſt of joy; and the *King* of *Heaven* hath ſent no leſs a perſonage, then his onely *Son* and *Heire* to invite us thither; and he tels us in his Fathers name, that the King (his Father) had provided roome and meat enough for us, and that the *Angels* of *Heaven* will be glad to ſee us at their *Maſters* houſe, and

that

that there will be a great *Jubile* in *Heaven* at our comming thither; and yet the King his Father (saith this new device) hath a purpose to entertaine but one or two, and hath provided cheere and roome but for one or two; and shuts up the everlasting doores against the rest (though solemnly invited) *eternally*. Is this the royall word of a King? and here they come in with *Bellarmines* dreaming; that is, Christ offers *Grace* to *all sufficiently*; but it is not *effectuall* or *saving Grace*. This is verily as drowsy a dreame, as ever dropped from that *Phlegmatique head*. First, there is nothing *sufficient* for any thing, which is not *efficient* to that use too, Then whereas we teach and say, that our *Saviour Christ* offers *saving Grace effectually* to *all*; we plainly meane that *Grace*, which hath power, strength, and virtue to save *all*: though *all* in effect are not saved by that *Grace*, and the want is not in the *Grace*, but in them who despise and abuse the *Grace*; it's a beame of the same brightnesse that falls upon a cleare, and upon a bleere-ey'd man, yet both do not see, a *Talent* of the same weight wrap't up in a *Napkin*, and put to use, yet both doth not yield increase:

creaſe: *Seed* of the ſame *goodneſſe* ſowne among *Thornes*, and in good ground, yet both do not bring forth fruit, the cauſe is not in the *Beame*, the *Talent*, the *Seed*; but in the *Eye* the *Napkin* the *Ground*. For, the very ſame kernell of ſeed choaked of *Thornes*, ſowne in good *Ground* would have brought forth *fruit*: the very ſame *Talent* wrapt up in a *Napkin*, put to uſe would yield *increaſe*: the very ſame *Beame*, that dazeled the bleere-eye, would have made the clean eye ſee: and the very ſame *ſaving Grace*, that is a ſavour of *Life* unto one, is the ſavour of *Death* unto another: no oddes in the *Grace*, but in the *Man*, We all ten have *Lamps* and *Light* alike to light us to the Kingdome of *Heaven*: yet but *five* of us with wiſe uſage, ſhall keep our *Lamps*, and *Light*, and enter in; and five of us, by fooliſhneſſe ſhall let our *Lamps* out, and ſtand without.

The Kingdome of Heaven (ſaith our *Saviour* in the ſame place) is like a man that went into a farre Countrey; and he committed to his ſervants, to one five Talents, to another two, to another one; ſome ods in the *number*, but none in the *nature* of the thing. For he that had leaſt,

had

had a *Talent* and (by all rules of proportion) had as much ability to produce a *Talent*, as two to gaine two, or five to beget five; and he that had it, had as much liberty to use it, as he that had two, or five: and if he had used it, and gained a *Talent*, he had been as sure of a City in the Kingdome of God, as either of the other: and if he had had a City, he had been well. For, a disciples reward is but a bare place, without either cap, or covert upon it (*Joh.* 14. 2.) *I goe to prepare a place for you.*

If thou blowest the sparke (saith the wise man *Eccles.* 28. 12.) *thou shalt have fire, and if thou spit upon it, it will go out*: and both these came out of the same mouth. *I am come* (saith our *Saviour Christ*) *to send Fire on the earth: and what is my desire, but that it may bee kindled?* so, he that hath least of this *Fier* hath a *sparke* at least. And there was never man so desperately wicked, but at some time or other, he felt this *sparke* of *Gods Spirit* glowing in his *heart*. He that blowes that *sparke* may have a flame to light him to the Kingdome of *Heaven*: and he that spits upon it, makes himselfe a brand fit to increase the fire of *Hell*. The

Apostle

Apostle *Paul* therefore had a speciall care of this very thing. 1. *Thes.* 5. 19. *Quench not the Spirit.*

Sixtly, our last consequence is, that *contempt* and *neglect* of *Grace* is the cause why any man doth not come into Heaven: and not any privative decree, councell, or determination of God. God quits himselfe of our destruction by an universall assertion; against which (upon the *Genevian* supposition) the house of *Israel* might have said, and answered with ease: O God of our Fathers, what meanest thou to say unto us, why will ye *die*, when thou hast from all eternity decreed, that we cannot but *die?* Oh *Jerusalem, Jerusalem* (saith our Saviour) *thou that killest the Prophets, and stonest them that are sent unto thee, how often would I have gathered thee together, as a hen doth gather her chickens under her wings, and ye would not!* there is *Ego volui*, I would, *salus ex me*, thy salvation is wrought by me: *tu noluisti* thou wouldest not: *perditio ex te*, destruction is willed by thy selfe. Now, whereas it is devised by some, that our *Saviour* should weep over these *Jews*, as *man*, and laugh at them, as *God*, (himselfe having decreed their destruction

on from all eternity,) this is a very bad and prophane device. For, it would make our *Saviour Christ* to shed Crocodiles teares, to laugh and lament both at once. And if this fancied decree, of eternall designement to *Hell* without sin, had any sooth in it; then must it needs be, that our *Saviour Christ* was at that holy counsel in *Heaven*, when as this decree was pronounced and made, for God the Father (in wisdom) could not make a decree, but by him who is the *Wisedom* of the Father) and if he was in the bosom of his Father at this decree, and himselfe gave his voyce and consent unto it, that these *Jews* should never come to heaven; neither by the *death*, nor *mediation* of our *Saviour Christ*; then would he not of his goodnesse thus come downe on the earth, and weep, and lament, that they would not be saved. And the tenour of our *Saviours* deploration must then needs have beene this: *Oh Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee; how often would I have gathered thee together, as an hen gatheretb her chickens under her wings! but ye could not.* For I and my *Father* have sate in councell in *Heaven*

ven, and from all eternity have made a decree, that ye ſhould never come to *heaven*, though I my ſelfe a thouſand times ſhould be crucified for you. And now, beloved (as the H. *Ghoſt* ſaith) ſay not ye, when ye have ſinned, that God incited you to ſin, for God cannot tempt you to ſin, and then condemne you for ſinning: every man is his owne tempter, and his owne tormentor.

To conclude: let us take heed and beware, that we neither, (with the *Papiſts*) rely upon our *free will*: nor (with the *Pelagian*) upon our *Nature*: nor (with the *Puritan*) *Curſe God, and die*, laying the *burthen* of our *ſins* on his ſhoulders, and the *guilt* of them at his everlaſting doores: but let us all fall downe upon our faces, give glory to God, and ſay, *Unto thee, O Lord, belongeth mercy and forgiveneſſe; unto us ſhame and confuſion; for we have gon aſtray, we have offended, and delt wickedly as all our fathers have done. But thou art the God of mercy, that haſt ſworne by thy life, that thou doſt not delight in the death of a ſinner.* And this grace God grant unto us, &c. Amen.

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